

THE  
BAPTIST MAGAZINE.

JULY, 1845.

THE ANCIENT CHURCH-BOOK OF BROADMEAD, BRISTOL.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Allow me to place at your service the following paper, which cannot fail to interest most of your readers. It has been prepared by the Rev. Thomas S. Crisp, president of Bristol College, who kindly undertook the task at the request of the Council of the Society for publishing the works of early English and other Baptist Writers, with a view to enable them to decide upon the propriety of publishing the MS. in question. You will permit me to add, that after reading the able Report, the council at once determined to publish the ancient document as the second volume in their series. There are, accordingly, two works of great worth, as well as rarity, now preparing for the press; namely, *The Broadmead Record*, and a *Collection of the earliest Tracts and Documents advocating full freedom of Conscience*. This fact will, it is hoped, induce many to subscribe for these works, who have hitherto declined or hesitated under the impression that the society would not succeed.

Yours most truly,

BENJAMIN DAVIES.

*Stepney College, May 29, 1845.*

THIS document is a MS. entitled, "The Records of a Church of Christ." It contains a history, during the space of about forty-six years, of the proceedings and trials of a body of Christians in Bristol, who, after being driven from place to place, and sometimes, through heavy persecution, unable to resort to any building for the public worship of God, fixed themselves, in 1671, in Broadmead, where their successors still remain.

The MS. is partly a journal of events, and partly a memorial of the discipline maintained by the church. It was the production of a gentleman of the name

of Edward Terrill, and the whole is preserved in his hand-writing. It was prepared and kept by himself, and after his decease it was preserved as a record belonging to the church; and it was the only church-book known to be kept during the life of Mr. Terrill.

The period which the narrative embraces, extends from A.D. 1640, the fifteenth year of the reign of Charles I., to 1686, the twenty-sixth year of Charles II.

The record of the last twenty years of the above period, forms, at least, four fifths of the whole narrative. This circumstance gives a peculiar interest to

the work, since it exhibits a Christian community, preserving a character of unsullied purity during a time of notorious dissoluteness of manners, when the impiety and profaneness of the court spread from the higher ranks through all the classes of society. This period is also known as one of ecclesiastical tyranny which has seldom been exceeded in barbarity. Several enactments during the reign of Charles II., which trampled on the consciences of God's people, and were intended to crush the spirit of religious freedom, are seen in this account to have been very severe in their operation, particularly the act of uniformity, the conventicle, and the five mile acts. By the first of these oppressive statutes it has been computed that 2000 godly ministers were silenced, and ejected from the church of England, because they could not comply with certain things which they counted sinful, but which the imposers confessed to be indifferent. By what was called the conventicle act, if five or more persons beside the household were present at a religious assembly, every offender was subject to a fine of five pounds, or imprisonment of three months, for the first offence. The punishment was doubled for the second offence, and the third offence subjected the offender to transportation for seven years, or a fine of £100. Death and forfeiture of goods were denounced against any offender escaping from such transportation, or returning to his own land. This act was afterwards renewed with increased severity, and informers were encouraged in their odious trade by being allowed one third of the fines imposed. By the Oxford five mile act, any nonconformist minister who had not subscribed an oath declaring that he would not, at any time, endeavour an alteration of the government in church or state, incurred a penalty of £40 for coming within five miles, except when

passing along the road, of any city, town, or borough.

The facts detailed in this work will show the character and tendency of measures so harsh and iniquitous, particularly from 1680 to 1687, during which time persecution raged with great violence among the servants of Christ in Broadmead, and in other places in Bristol. In this work their sufferings and struggles are recorded by one who not only witnessed, but shared in them. Mr. Edward Terrill was himself imprisoned in October, 1663; and his zealous devotedness to the cause of Christ occasioned him, several times afterwards, to be thrown into the Newgate gaol in Bristol. It is a matter of regret that the materials for the biography of this excellent man are so scanty. It appears that he was born in 1635, and was baptized in 1658, having been, in early life, a subject of divine grace. Letters belonging to the Broadmead church are addressed to him as a school-master. His mode of writing proves that he had been well educated, and at the same time, that he was a man of sound understanding, as well as deep piety. He also possessed abundant means, and a large heart for doing good: and during a long season of trouble and perplexity, he must have exercised a great share of wisdom in the very leading part which he took in guiding the affairs of the society. This boldness in the faith, mingled with unimpeachable integrity, secured to him almost universal respect, while it brought on him suffering for conscience' sake—suffering which he bore with a spirit and demeanour that rendered him at once an ornament and a pillar of the church. In the first month of the year 1666, according to an entry in this book, he was chosen a ruling elder in the church. But from this time for nearly twenty years, very little is known of his history, except as he is occasionally brought forward in the third



person in this document. But his name is honoured, not only in Bristol, but in the neighbourhood, by charities which he rendered permanent by his will, particularly by the bequest of a considerable sum of money for the promotion of the regular training of a number of young men for the work of the ministry. By his munificence he laid the foundation of an institution in Bristol, in which many students for the ministry were educated under a succession of respectable teachers till the year 1770, when this institution was enlarged and more regularly organized by Dr. Caleb Evans, receiving the title of the Bristol Education Society.

In the year 1686, July the 5th, occurs the following entry in the church-book:—"We had a church-meeting at sister Terrill's. We were in peace. A good day for the church, after three years and five months interruption of full assemblies, partly occasioned by our violent persecutors, and partly our own fears and backwardness. The church was desired to consider of some person to be chosen as ruling elder in the place of dear brother Terrill, deceased." It thus appears that he died at the early age of fifty-one.

As the record of a Christian church, the narrative commences in 1640; but a brief notice is taken of some of the events which preceded and led to the formation of this Christian society. During the time of the puritans, between 1600 and 1640, there were several of Christ's chosen followers in the city of Bristol who attended the preaching of the gospel faithfully ministered in one or two of the parish churches, particularly by Mr. Yeamans, whose pious labours as a clergyman rendered him a burning and shining light for twenty years.

There were also, at that time, ministers of eminent piety and ability in South Wales, particularly Mr. Wroth, styled the apostle of Wales, who was

instrumental in the conversion of souls and of gathering them together, says the writer, into the gospel-order of church-government. The small company of believers, being much edified by the labours of Mr. Yeamans, appear not to have formed, at that time, any intention of quitting the church of England. But they held many fast-days together in private houses, and cried day and night to the Lord, as Mr. Terrill assures us, "that he would pull down the lordly prelates, and the superstitions of the time."

One of these sincere professors was Mr. Kelly, who died, leaving a widow, a woman of eminent piety and extraordinary strength of mind. Mr. Yeamans being two years afterwards removed by death, Mrs. Kelly became mainly instrumental, by her great energy of character, in bringing about their separation from the establishment. Mr. Yeamans was succeeded by Mr. Hazard, who walked in the footsteps of his pious predecessor. With this young clergyman Mrs. Kelly became united in marriage; but being at this time convinced of the impropriety of attending the church service, she united, with four other persons, in determining to absent themselves from the reading of the prayers at church. As the wife of a clergyman, she could not resolve on taking such a step without going through severe mental conflicts; but she persevered, animating others by her steadfastness.

Thus, in 1640, these five faithful disciples of Christ joined together in a solemn agreement, "That they would, in the strength and assistance of the Lord, come forth of the world and worship the Lord more purely, persevering therein to the end." At first they met by themselves on a part of the sabbath day, attending on the other part on the preaching of Mr. Hazard. But not long afterwards they deemed it their duty to

separate themselves entirely from the worship of God in the established church.

During several years after this entire separation from the worship of the church of England they had no settled minister; but were much edified and strengthened by the labours of godly preachers from other places, among whom was Mr. Cann, whom the writer styles a baptist man. Mr. Cann is well known as having taken the lead in the methodical arrangement of scriptural marginal references. Mr. Ivimey has extracted from this MS. a curious account of his visit to Bristol.

The record of the proceedings and growth of this small body of believers is somewhat minute, but it has the simplicity of truth and good sense. An interesting proof is furnished of their zeal, and of the carefulness of their discipline, in the fact, that in the course of two years their number had increased to a hundred and sixty members, collected from the country round as well as from the city.

At this time the professors of religion in South Wales suffered so much from the violent proceedings of the king's forces, who were then contending with the parliament army, that numbers of them fled to Bristol, and joined themselves to this Christian society. Mr. Cradock from Lanbaughas administered the Lord's supper to the whole number, first in a large room in an inn, and then in a private house.

The subject of the baptism of believers had not hitherto engaged their attention; but, in the year 1651, doubts began to be entertained by some of the members as to the validity of the practice, which they had long maintained, of baptizing infants. These inquiries resulted, in many cases, in the conviction that the New Testament authorized the baptism of believers only. Those who acted up to this conviction were

allowed to quit the church, and to join a society in the city consisting entirely of baptists. But on farther consideration of the subject, the church agreed that such persons should not be expected to leave their own body, but should still continue united with them in Christian fellowship. This took place in A.D. 1653.

An account here follows of some of their members who were led aside by notions, propagated with very intemperate zeal, by persons belonging to the society of quakers.

Mr. Terrill's statements show that the doctrines held by these parties were very mischievous, and that one of his own body drank into their opinions so deeply, as to assert, at a church-meeting, that the bible was the plague of England. The writer appears to have felt very acutely the wound inflicted on the society by the falling away of many of the members from their steadfastness in the faith.

At the same time, the anxious endeavours of the church to correct the wrong spirit thus engendered among them, their faithful dealing with the parties who were drawn away from them, and the extreme care which they used that they might not themselves lose the benefit of these heavy trials, render this a very interesting portion of the narrative.

During this period a faithful minister laboured among them of the name of Ewins, who was baptized by Mr. Henry Jessy, in London. The church, however, through the declension of numbers, became much reduced; consisting in the year 1654, or 1655, of only sixty members.

The writer has placed in a very interesting light the conduct of those who remained faithful, their earnest prayer and fasting, their anxious endeavours to ascertain the cause of the evils which they deeply deplored, and the fidelity with which they continued to



administer church discipline in the midst of their bitter trials.

This part of the history terminates with a notice of the return of Charles II. from exile in 1660, when, Mr. Terrill says, "Satan stirred up adversaries against us, and our trouble and persecution began."

In this year, 1660, commenced a series of vexatious interruptions of their worship, and various annoyances which marked the spirit of the king and government, and were followed by a heavy persecution, of which this Christian community largely partook.

Their minister was thrown into prison, and this harsh treatment was several times repeated, so that his life was shortened by his sufferings and labours in prison. In 1663, he was joined in his confinement by several others, among whom was the writer of the account. The congregation were compelled to quit their place of public worship; but even when resorting to private rooms, they were so watched and hunted as not to be able to escape detection, and in one instance thirty of their number were thrown into prison. "In this year, 1665, we had many disturbances," says the author, "and divers were imprisoned, but the Lord helped us through it."

In the following year, 1666, the great fire which took place in London became a check to the persecuting measures of the state in the metropolis, and its influence happily extended to distant places. In Bristol, during four years, a greater measure of liberty was enjoyed, yet in the following year, 1667, their excellent pastor was again sent to prison, and kept there from April till the following July. His health declined after this severe confinement, and in 1670 he died, highly respected and honoured.

In 1667, they began to use a public place of worship. But in this year came forth the conventicle act, and so rigidly

was this enforced, that for some months they could not meet in the city at all, and were obliged to assemble, wherever they could find suitable places for doing so, in the fields and high-ways. This Mr. Terrill considers as the seventh of the persecutions endured by them, which he fancifully endeavours to make out as being ten in number, like those of the early ages of the church.

The journal shows that, in the midst of great troubles, they maintained the most watchful care over the spiritual interests of the society, and proceeded to call to the pastoral office Mr. Thomas Harcastle, a man of fine powers of mind, and equally eminent for piety. His conduct appears to have been admirable throughout, and his abilities were evidently of a very high order.

The proceedings which took place in the choice and appointment of Mr. Harcastle to his office are given in detail. In this part Mr. Terrill states with much simplicity, but with great minuteness, the proceedings of the church in providing a liberal remuneration for their pastor's services.

An incident is here related in which the writer has certainly indulged in prolixity; but this quality, though generally undesirable, ought not perhaps to be objected to in the present instance, the case being an extraordinary one—that of a member of the society who became deranged: while the account shows that the whole church took so deep an interest in the affliction of one of their brethren, as to set apart seasons for united prayer and fasting, these exercises being repeated till it pleased God to remove the malady.

This part of the history reaches to A.D. 1674, when a bitter persecution commenced, termed by Mr. Terrill the eighth, which fell heavily on all the nonconformist congregations in the city. Mr. Terrill has preserved an account of the events as they occurred, in the form

of a journal, giving the occurrences of each Lord's day.

This portion of the narrative, exceedingly interesting in itself, is rendered still more so by a number of letters written every week by Mr. Hardcastle to his people while he was in prison. These letters, which are preserved, and are of great worth, can be each inserted in its proper place in the narrative. They will add considerably to the value of the publication.

Mr. Hardcastle's death is related as taking place in the year 1678, after he had been the pastor of the church, during a very stormy season, for seven and a half years, and had been imprisoned seven times. It is an interesting fact, that the members of the church, who were one hundred at the time of Mr. Hardcastle's being chosen, had, amidst all the rage of persecution, increased to one hundred and sixty-six. The remaining portion of the work comprehends two periods of great suffering. The former reaches from 1678 to 1681. It terminates with a brief account of what is called the ninth persecution, in 1680.

The last persecution, which was long and violent, commenced in November of the following year, 1681, and reached to the end of 1685.

Their pastor, Mr. Fownes, who succeeded Mr. Hardcastle, died at the end of this year in Gloucester gaol, having been confined there two years and about nine months.

This closing part of the narrative is in the form of a journal, the events being all related under exact dates of day and month, and it is almost entirely a history of individual cases of suffering, and of the struggle which a small body of Christians, during nearly four years, maintained in preserving the pure worship of God, and in honouring their profession in the midst of powerful and merciless enemies. In point of composition it is

correctly written, and it will commend itself to every reader as a faithful, unadorned, but impressive record of deeply interesting events, and at the same time, as a simple, but striking, exhibition of the true character of a Christian church.

Seldom has any one been both disposed and qualified to preserve a register of events affecting a Christian society so exact and faithful, as was the author of this work. Mr. Terrill evidently possessed the most intimate knowledge, and also exercised the most careful observation of all that took place. The peculiar interest with which he looked on every thing affecting the welfare and the character of the body of believers with whom he was united, has rendered his details, in some cases, too minute and lengthy; but compensation is made for this defect by the clear insight which is thus afforded of the interior of a Christian society, whose conduct is marked throughout by a desire to do their Lord's will.

Even the worldly may feel some interest in such a record, as the production of an honest, plain-spoken, worthy man, who tells of events which he witnessed, and in which he himself took part; while the evident truthfulness of the narrative, and the view presented of the mighty force of moral principle in the conduct of these conscientious followers of Christ, cannot be without a charm to every candid and reflecting reader.

Pious readers, who can appreciate their principles, even if they differ from them in some of their views, or if they should consider their zeal in some cases misguided, and their discipline unnecessarily rigid, will nevertheless acknowledge that their proceedings display such allegiance to their Lord, and determination to follow him at every cost, such stedfastness of purpose, combined with purity of motive, as have seldom been surpassed.

Even those who, approving of the con-



stitution and order of the church of England, consider the separation of these parties from its communion as uncalled for, will surely not be unwilling to recognize in their resolution to adhere to what they regarded as the revealed will of Christ, and to walk in a course of allegiance to the Head of the church at all hazards, those principles of action which can alone justify their own departure from the church of Rome. The honour is theirs, and let none withhold it because they were nonconformists, of approving themselves as God's faithful servants, "in much patience, in afflictions, in necessities, in distresses," when they might have escaped all these evils by a hollow conformity, which they were too upright to practise.

It might be useless, if not unadvisable, to ground on such a record as this any complaints against the constitution, or the prevailing spirit of our churches in the present day. But it is difficult not to admit that times of trouble may be less hurtful to the spiritual welfare of a Christian community than those of external ease; and that laxity of discipline and practice may result, oftentimes inseasonably, from such an outward condition of the church as almost all would deem desirable. That a lack of spirituality, if it really belong to our churches, may thus in part be accounted for, will perhaps be granted. If it be so, let us not be content merely to approve of what is excellent in those who certainly exhibited much of the spirit of their great Master. If we are constrained to admire, let us be willing to copy. If in anything we need to do so, let us follow those servants of God in their anxious endeavours to determine for themselves the mind and will of Christ. They bowed to the sacred authority of divine truth, and sought its guidance, with that of the Holy Spirit, in all their

proceedings, in relation to themselves and the world.

They are worthy of imitation in the spirit and exercise of prayer which they brought into their meetings and deliberations, and with which they met difficulties and emergencies. Special seasons for united prayer and fasting were not with them unfrequent, and were considered by them as called for by individual cases of affliction, as well as by circumstances affecting the whole community. If we are less frequently at the throne of grace, and less importunate in our petitions, are we likely to walk in the Spirit as they did?

It may be added, that their discipline, if it was strict, was certainly maintained with a conscientious and scrupulous regard to New Testament practice. Following what they deemed scripture precedent, they appointed deaconesses; they also elected ruling elders, among whom the writer himself appears to have acted an honourable part.

Almost every one will be disposed to give to the church in Broadmead, during this period of its history, the praise of primitive simplicity. Perhaps it is not too much to say, that it would be difficult to point to any church in apostolic times more distinguished, than this community of believers, by vigour of religious principle, or by a holy consistent walk. The Corinthian church was far more eminent in outward gifts, and we meet with noble qualities in some of those who composed the seven churches in Asia; but had there been the same measure of Christian purity and integrity in these societies, the former would not have tolerated the excesses by which it was dishonoured, and in the latter the candlestick which has been removed, might have remained in its place to the present day.

## PROTESTANT MISSIONS TO CHINA.

No Christian of enlarged heart can be indifferent to the prospects now dawning upon that immense empire, which comprises cities so vast, tracts of country so extensive, and regions so unknown, that it may be almost regarded as another world, — a world, however, for whose inhabitants the salvation bestowed by the one Mediator between God and man is availing, and whose millions were included in the commission that he gave to his followers before he returned to heaven. A general view of the openings for usefulness that are presenting themselves, and of the amount of evangelical strength in China, will doubtless be acceptable to many of the readers of this work, and two documents have recently been received, which not only furnish interesting information, but are adapted to give a salutary direction to our exertions and prayers. One, addressed to the American Board of Commissioners for Foreign Missions, written at Hong Kong, on the first month of the present year, is so comprehensive and animating, that it is desirable to transfer it to these pages entire.

Never, say the writers, since the days of the Nestorians in China, have there been so many protestant missionaries labouring for this people as at present; and never were their labours so efficient, or their prospects so encouraging as they now are. And the fact that only few yet give evidence of being true converts, so far from producing discouragement, ought rather to excite greater diligence, more ardent aspirations for the influences of the Holy Spirit, and more fervency in prayer. The Christian's enterprise is not one of doubtful issue. The uttermost parts of the earth have been given

to God's dear Son, with all power in heaven and earth, and he will have the people of all lands come to the knowledge of his truth, that so they may be saved. Do we need encouragement? Let us, then, look at the circumstances of the case, and in detail.

The great and precious promises of God give full assurance to his people, that in the latter days the kingdom of Christ shall become universal. The wider the leaven of Christian piety extends, the more rapid will be its progress. Its incipient advances may be scarcely perceptible in a great mass; yet its transforming effects are sure. Where the true leaven has been deposited, the entire mass will be leavened. No principle is more active than godliness. Not one rightly directed effort for Christ and his church will ever fail. The command is universal: go and preach the gospel to every creature, — make disciples of all nations. The promises of success are as full and sure as possible. Let there be but prompt and implicit obedience, and success will be certain and complete.

God's providence, too, like his word, affords us strong grounds of encouragement. As soon as the churches turned their attention to this country, a way was found for the gospel. Protestant missionaries, it was supposed, could not secure a residence here. The experiment showed that such supposition was false. Morrison had it in his heart to come; and he came, laboured long and successfully, and died in the field, opposition notwithstanding. Others joined him, and succeeded to his labours. And in proportion as the number of missionaries has increased, the field has opened. And so, we believe, it will be in future. "Ask, and ye shall



receive ; seek, and ye shall find," are divine promises, and God's government makes their fulfilment sure. As the good seed is sown and watered, so will be the harvest. Thus it has ever been. In the church militant—the kingdom of Christ on earth—every aggressive movement against the powers of darkness will increase the trophies and augment the glories of our great Redeemer. He will provide for his own ; and, as the captain of their salvation, will lead them triumphantly through every scene of trial, giving them abundant success. Why should it not be so ? Whose are the cattle on a thousand hills ? Whose is the sea ? Whose the earth ? Whose are the kingdoms of the world, and all their vast and varied revenues, armies, navies, and treasures ? And were these not enough, legions of angels could be put in requisition. All things shall work together for good to those who love God ; and angels are his ministers, attending continually on those who are to be the heirs of salvation. O how good is the providence of God !

Only a little while ago there was but one protestant missionary in China, and he had access to but one small spot. To that he was confined, and there narrowly watched, lest he should disturb the peace of the empire by publishing abroad the peaceful religion of Jesus. In the course of a few years, what do we witness ? When the number of missionaries had considerably increased, and they had prepared themselves for active service, the exclusive power of the monarch must be broken, and new fields opened for their labours. The great Head of the church, in his inscrutable providence, allowed the powers that be to come into angry collision. An armed expedition, comprising large military and naval forces, was collected on the coast of this empire ; city after city was opened before them ; and the storm of war was not

hushed until wide doors were opened for the promulgation of the gospel.

Three treaties have been formed, all of which will act more or less favourably on the missionary enterprise, by securing some degree of religious toleration. Previously to these treaties, missionaries were liable to suffer death for endeavouring to propagate Christianity. But by the provisions of the French treaty, whatever Frenchman may be seized in the interior, must be delivered over to the nearest consul, and is to be tried in case of offence, by French laws.

The policy of the Chinese government towards foreigners has become not only more tolerant, but more conciliating. That lofty bearing, once so characteristic of this government, allowing itself to claim universal supremacy, has been changed ; and there is now a willingness (forced indeed) to yield equality, and treat others as it would be treated. The tide has fairly set in favour of reform, and it will be found irresistible. The foreign relations of China are now so changed, that this government, in order to preserve peace at home or abroad, must consult with other nations, and conform, in a greater or less degree, to their usages. To retract, and go back to its former isolated state, is now impossible ; and not many years can elapse, ere western governments will have their ministers plenipotentiary in Peking ; and, at their own capitals, representatives from the court of China. In a few years, the whole length and breadth of the country will be traversed by foreigners as freely and as securely as the continent of Europe. So we expect.

Books and teachers, for the acquisition of this language, once contraband and forbidden, are now secured to us by solemn treaties. No one now need shrink from the task of acquiring this language,—a task which he may accomplish without encountering any very

great difficulty. We hope we shall not much longer hear this called "the most difficult of all languages," or its acquisition pronounced an impracticable task. If men have a mind for it, they may acquire it, and preach in it clearly, fluently, and forcibly, the plain and solemn truths of the bible.

Encouragement we also find in the growing desire among both the governors and governed to become better acquainted with whatever belongs to Christendom. This is bringing them nearer and binding them more closely to those nations from which the blessings of Christianity are to be derived.

New arts, new sciences, a new literature, and a new religion, will soon spread over the Chinese empire. The opening of the new ports has served, and will continue to serve favourably for the increase of knowledge, and the extension of true religion.

Our greatest encouragement, however, is derived from the *direct* efforts now making to give the gospel to the Chinese. Let these be continued and increased, and ere long the inhabitants of this empire will become a Christian people, and the *church of Christ in China* number its millions and tens of millions.

#### A LIST OF THE PROTESTANT MISSIONARIES TO THE CHINESE.

Names.	Entered.	Retired.	Died.	Society.	Stations.
Rev. Robert Morrison, D.D.	1807		1834	London Mis. Society	Canton.
Rev. William Milne, D.D.	1813		1821	London Mis. Society	Malacca.
Rev. W. H. Medhurst, D.D.	1817			London Mis. Society	Shanghai.
Rev. John Slater	1817	1823		London Mis. Society	Batavia.
Rev. John Ince	1818		1825	London Mis. Society	Penang.
Rev. Samuel Milton	1818	1825		London Mis. Society	Singapore.
Rev. Robert Fleming	1820	1823		London Mis. Society	Malacca.
Rev. James Humphreys	1822	1830		London Mis. Society	Malacca.
Rev. David Collie	1822		1828	London Mis. Society	Malacca.
Rev. Samuel Kidd	1824	1832		London Mis. Society	Malacca.
Rev. John Smith	1826	1829		London Mis. Society	Malacca.
Rev. Jacob Tomlin	1826	1836		London Mis. Society	Singapore.
Rev. Samuel Dyer	1827		1843	London Mis. Society	Penang.
Rev. Charles Gutzlaff	1827	1835		Neth. Mis. Society	Hong Kong.
Rev. E. C. Bridgman, D.D.	1829			American Board C. F. M.	Hong Kong.
Rev. David Abeel	1830			A. B. C. F. M.	Return to Amer.
Rev. Herman Rottger	1832			Rhenish Mis. Society	Rhio.
Rev. John Evans	1833		1841	London Mis. Society	Malacca.
Rev. Ira Tracy	1833			A. B. C. F. M.	Singapore.
Mr. S. Wells Williams	1833			A. B. C. F. M.	Macao.
Rev. Stephen Johnson	1833			A. B. C. F. M.	Bangkok.
Rev. Samuel Munson	1833		1834	A. B. C. F. M.	India Archi.
Rev. Peter Parker, M.D.	1834			A. B. C. F. M.	Canton.
Rev. William Dean	1834			Am. Baptist B. F. M.	Hong Kong.
Rev. Edwin Stephens	1835		1837	A. B. C. F. M.	Canton.
Rev. Henry Lockwood	1835	1838		A. Episc. B. F. M.	Batavia.
Rev. F. R. Hanson	1835	1837		A. Episc. B. F. M.	Batavia.
Rev. —. Wurth	1835			Rhenish Mis. Society	Malacca.
Rev. Evan Davies	1835	1839		London Mis. Society	Penang.
Rev. Samuel Wolfe	1835		1837	London Mis. Society	Singapore.
Rev. William Young	1835			London Mis. Society	Amoy.
Rev. J. L. Shuck	1836			Am. Baptist B. F. M.	Hong Kong.
Rev. Alanson Reed	1836		1839	Am. Baptist B. F. M.	Bangkok.
Rev. I. J. Roberts	1836			Am. Baptist B. F. M.	Canton.
Rev. J. T. Dickinson	1837	1840		A. B. C. F. M.	Singapore.
Rev. M. B. Hope, M.D.	1837	1838		A. B. C. F. M.	Singapore.
Rev. Stephen Tracy, M.D.	1837	1839		A. B. C. F. M.	Siam.
Rev. Elihu Doty	1837			A. B. C. F. M.	Amoy.
Rev. Elbert Nevius	1837	1843		A. B. C. F. M.	Borneo.
Rev. W. J. Boone	1837			A. E. B. F. M.	Amoy.



Names.	Entered.	Retired.	Died.	Society.	Sations.
Rev. — Baker.....	1837.....			Rhenish Mis. Society.....	Malacca.
Rev. Alexander Stronach .....	1837.....			London Mis. Society.....	S. ngapore.
Rev. John Stronach.....	1837.....			London Mis. Society.....	Amoy.
Mr. E. B. Squire.....	1838.....	1840.....		Church Mis. Society.....	Macao.
Rev. Dyer Ball, M.D.....	1838.....			A. B. C. F. M.....	Hong Kong.
Rev. George W. Wood.....	1838.....	1840.....		A. B. C. F. M.....	Singapore.
Rev. William J. Pohlman .....	1838.....			A. B. C. F. M.....	Amoy.
William Lockhart, M.R.C.S.....	1838.....			London Mis. Society.....	Sháng hái.
Rev. Robert W. Orr .....	1838.....	1841.....		American Presb. Board.....	Singapore.
Rev. John A. Mitchell .....	1838.....		1838.....	American Presb. Board.....	Singapore.
Rev. S. R. Brown .....	1839.....			Mor. Ed Society.....	Hong Kong.
Rev. Josiah T. Goddard .....	1839.....		1840.....	A. B. B. F. M.....	Bangkok.
Rev. Nathan S. Benham.....	1839.....			A. B. C. F. M.....	Bangkok.
Rev. Lyman B. Peet .....	1839.....			A. B. C. F. M.....	Bangkok.
William Diver, M.D.....	1839.....	1841.....		A. B. C. F. M.....	Macao.
Rev. James Legge, D.D.....	1839.....			London Mis. Society.....	Hong Kong.
Rev. William C. Milne .....	1839.....			London Mis. Society.....	Ningpo.
Benjamin Hobson, M.D.....	1839.....			London Mis. Society.....	Hong Kong.
Rev. Thomas L. McBryde.....	1840.....	1843.....		American Presb. Board.....	Amoy.
James Hepburn, M.D.....	1841.....			American Presb. Board.....	Amoy.
Rev. W. M. Lowrie.....	1842.....			American Presb. Board.....	Ningpo.
W. H. Cumming, M.D.....	1842.....			Amoy.....	Amoy.
Daniel J. Macgowan, M.D.....	1843.....			Am. Baptist B. F. M.....	Ningpo.
Mr. James G. Bridgman.....	1844.....				Hong Kong.
Mr. Richard Cole.....	1844.....			American Presb. Board.....	Macao.
D B M'Cartee, M.D.....	1844.....			American Presb. Board.....	Ningpo.
Rev. R. Q. Way.....	1844.....			American Presb. Board.....	Ningpo.
Rev. T. T. Devan, M.D.....	1844.....			Am. Baptist B. F. M.....	Hong Kong.
Rev. W. Gillespie .....	1844.....			London Mis. Society.....	Hong Kong.
Rev. John Lloyd.....	1844.....			American Presb. Board.....	Amoy
Rev. A. P. Happer, M.D.....	1844.....			American Presb. Board.....	Hong Kong.
Rev. M. S. Culbertson.....	1844.....			American Presb. Board.....	Ningpo.
Rev. A. W. Loomis.....	1844.....			American Presb. Board.....	Ningpo.
Rev. George Smith.....	1844.....			Church Mis Society.....	Hong Kong.
Rev. Thomas M'Clatchie .....	1844.....			Church Mis. Society.....	Sháng hái.

Seventy-five, in all, have come as missionaries to the Chinese, besides a goodly number of Christian ladies, who, by their works and example, have rendered no inconsiderable aid in furtherance of the cause of missions. Of these (seventy-five) twelve have died; twenty have retired from the service, leaving forty-three now connected with the several protestant missions among the Chinese; of these forty-three, six are absent on visits to their native lands; viz., Rev. Messrs. D. Abeel, Ira Tracy, E. Nevius, W. J. Boone, W. C. Milne, and W. Dean, and Mr. S. W. Williams, leaving only *thirty-seven* now in the field; at Sháng hái two, Ningpo two, Amoy seven, Hong Kong thirteen, Canton two, Macao three, Bangkok three, Singapore one, Rhio one, and Malacca two.

Some of those, who are absent, will

return in the course of the current year; and the others, probably, with perhaps one or two exceptions, will rejoin the missions in 1846. Some, too, there are under appointment, or on their way, to join the missions.

One of those who has retired nominally from the service, and is unconnected with any missionary board, yet continues the duties and labours to which, for some years, he was exclusively devoted. Dr. Morrison, it will be remembered, during the greater part of his missionary life, was officially connected with the factory of the hon, East India Company in China. The Rev. Mr. Gutzlaff has been officially connected with the British government, in China, ever since 1835. The expediency of such connexions involves a question which we will not at present discuss. This much we may here say,

the fewer connexions formed of this sort, the better. The kingdom of Christ is not of this world.

Two of those among the Chinese, viz., W. H. Cumming, M.D., and Mr. J. G. Bridgman, are not at present in connexion with any missionary society, but derive their support from private sources.

The Rev. Messrs. Lowrie, Smith, and M'Clatchie, and Dr. Macgowan, now in Hong Kong; also the Rev. Messrs. Culbertson and Loomis, now in Macao, are all seeking opportunities to proceed to northern ports, where they expect to reside permanently to carry on their missionary labours.

It is not in our power to give so definite and detailed reports of what is doing at the several stations as we desire, but will subjoin such items of information as we have, commencing at the north.

At Shánghái, Dr. Medhurst has large and attentive congregations of Chinese; and, in order to give more permanency and extension to his discourses, has printed some of them, which, judging from the specimens before us, are designed to form a short system of Christian theology. The circulation of Christian books has extended widely a knowledge of the gospel, as has been evinced by inquirers regarding the new doctrines. Dr. Lockhart, as medical missionary, has dispensed freely such medicines as are requisite to cure, by divine blessing, the maladies of both the body and the soul. Mrs. Lockhart and Miss Parkes have a small school of Chinese children under their care. For the Europeans at Shánghái Dr. Medhurst has divine service once on each Lord's day, at the British consulate.

From Ningpo we have no very recent or minute information. Dr. M'Cartee and the Rev. Mr. Way had removed over to the city from Chusan, as had also Miss Aldersey. The latter

had succeeded in collecting two small schools, one of boys and the other of girls. It may not be out of place here to state, what some of our correspondents may be ignorant of, that this lady is unconnected with any missionary association, and depends entirely on private means for the support of her schools. Two of her oldest pupils—girls\* who have been several years under her tuition—have made a public profession of their faith in Christ, and walk as becometh those who are the disciples of the Lord Jesus.

In Amoy, Kúláng sú, and adjacent villages and hamlets, a good deal of scriptural knowledge has been disseminated, by preaching and conversation, and by means of books. Much of this knowledge has been communicated to literary gentlemen and officers of the government, who, as well as the people, are often inclined to inquire regarding the religion professed and published by men from afar. This, as usual, when plainly and constantly exhibited and enforced, has produced good results.

Preaching has been continued during the last half year with pleasing and encouraging success, to numerous and attentive congregations in Hong Kong. Every effort made has been as successful as could, from the nature of the case, be expected. To the two baptist churches, eighteen persons have been added since the commencement of 1844; and there are now a few, in connexion with them and others, who appear to be sincere and anxious inquirers for the truth. We do not expect that good fruit will succeed to every blossom, any more than we do that there will be found fruits where there are no blossoms. It is the missionary's work to go forth and sow the seed of the word. This they have done, and are doing; and if there be proper humility and faith, the Lord of the

\* Not Chinese girls, but natives of Java.



harvest will crown their labours with success. In the several mission-schools, and in that of the Morrison Education Society, there are in all nearly a hundred Chinese children and youths enjoying the advantages of Christian education. The system and modes of conducting these schools are beginning to excite an interest worthy of the importance of the subject. There is a way from which *a child, if trained therein*, will not depart when old. Happy the child so trained, and equally happy they, too, who give that training! Efforts have been made to supply all the Chinese in Hong Kong, capable of reading, with some portion of Christian truth; and we think there can be but few, either resident or visitors, who have not heard or read of the only name given among men whereby we must be saved. The sick, the lame, and the poor, have not been forgotten. Besides the establishment of the Medical Missionary Society, under the care of Dr. Hobson, there are other dispensaries, where two of the missionaries, in addition to giving religious instruction, daily and gratuitously dispense medicines for the various ills "flesh is heir to."

In the city and suburbs of Canton, comprising at least a million of souls, there is a wide field for sowing the seed of the word. It is not as it was five years ago there. The missionary is not now confined to the foreign factories; but may select his residence, erect his chapel, open wide his mouth, and scatter freely both bibles and tracts. But to improve these openings there are only two missionaries.

At Macao, Mr. Cole, the only missionary who expects to remain there during the coming summer, is employed

in printing portions of the bible and tracts with metallic types.

The limits of this letter will not allow of further details, or of any remarks on the revision of the scriptures now in progress. While many and great blessings have been vouchsafed to us all, there has not been exemption from chastisement, the afflictive, yet sure, tokens of God's love to his people. Since July last, two children, one a son of the Rev. Mr. Doty, the other the youngest son of the Rev. Dr. Ball, and the wife of the Rev. Mr. Shuck, have been removed by death. Others have been afflicted by sickness.

The view now taken of the protestant missions to the Chinese, though full of encouragement, is yet calculated to produce deep humility. Is the great commission to preach the gospel to every creature, to be fulfilled? Who, then, shall make disciples of all these three hundred and sixty millions? To give even one missionary to every ten thousand souls, there are needed *thirty-six thousand!* But instead of these, we find, alas! only thirty-five now in the field. No one where one thousand are needed. Lord of the harvest! O, send forth more labourers, such as thou wilt, and let all the multitudes of China become the true and faithful disciples of Jesus Christ!"

A letter from the American Baptist Missionaries, addressed to the Baptist Board at the same time, contains additional information respecting their own operations and prospects which will be read with equal pleasure; but the extent of the preceding general view renders it necessary that this should be reserved for another number.

## THE LOVE OF CHRIST,—WHAT IS IT?

THE love of Christ,—what is it?

A sunbeam's genial glow  
That smiles upon the weary path  
The pilgrim treads below;  
Guides him along the desert  
Where midnight shades have sway,  
And cheers his spirit with the hope  
Of calm, unclouded day.

The love of Christ,—what is it?

An ocean's flowing tide,  
Whose source is where the eternal hills  
In towering strength abide;  
Whose brow no tempest furrows,  
So stormless is that sea;  
Sweet fulness of a Saviour's heart,  
Our all is launched on thee!

The love of Christ,—what is it?

A bright, unwithering flower,  
That bends not to the autumn blast,  
Nor winter's frozen shower:  
Thy sylvan gems, green forest,  
Brief space delight the eye,  
But this, with bloom perpetual crowned,  
Shall never droop or die.

The love of Christ,—what is it?

A pearl of price divine,  
That hath no counterpart as pure  
On nature's wealthiest shrine:  
The prize of our high calling,  
The treasure of renown,  
The Christian's excellence on earth,  
In heaven the Christian's crown.

The love of Christ,—what is it?

No faithless shifting sand,  
But an eternal, living Rock,  
Where all who will may stand;  
Whose clefts the soul shall shelter,  
When storms are sweeping past;  
"A shadow from the tempest's wrath,"  
"A covert from the blast."

The love of Christ,—what is it?

A mystery sublime,  
With depths the wisest fail to pierce,  
And heights they cannot climb:

*Battersca.*

Yet clear as daylight's rising,  
Or golden noon to those,  
Who in that mystery rejoice,  
And on its truth repose.

The love of Christ,—what is it?

'Tis that which wakes the call  
Of freedom to her fettered sons,  
In dark oppression's hall;  
That plumes the wings of mercy  
To speed her angel flight,  
The harbinger of heavenly day  
To children of the night.

The love of Christ,—what is it?

Philippi's captives knew,  
What time their midnight songs were heard  
The drowsy dungeon through:  
And he, in cheerless exile,  
On yonder island shore,  
Washed by the wild Ægean's wave,  
And vocal to its roar.

The love of Christ,—what is it?

Thou too would'st joy to tell,  
Whose sleep was calm as childhood's dreams  
In Herod's sentried cell:  
'Twas *this* that "shined upon thee,"  
'Twas *this* that burst thy bond,  
'Twas *this* that led thee wandering forth,  
The prison gates beyond.

The love of Christ,—what is it?

Ye martyred brethren own,  
Whom from the scaffold and the stake,  
It carried to the throne!  
Its soft, sweet smile hath brightened  
The hour of life's eclipse;  
Shone through the fading, farewell glance,  
And wreathed your closing lips.

The love of Christ,—what is it?

The theme of loftiest song;  
"To him that loved us," is the shout  
Of heaven's enraptured throng:  
O for a heart to waken  
Some kindred strain below,  
Till at thy feet, thou source of love,  
More of thyself we know!



## REVIEWS.

*The Signs of the Times in the East; a Warning to the West: being a Practical View of our Duties in the Light of the Prophecies which illustrate the Present and Future State of the Church and the World.* By the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: Fools-cap 8vo. pp. 434.

WHATEVER may be the deliberate opinions of a writer who, in addition to many smaller pieces, has given to the public eighteen volumes, and received from the public a demand for four editions of each, on an average, no intelligent part of the community can regard them with indifference. They must be, in some degree, influential; and they may be taken as indications of a state of mind prevailing in at least one extensive circle. The author of the work before us has not only this claim on our attention, he has also an established character as a pious and amiable man; he sustains an important office in one of the largest missionary societies; he is a diligent student of prophecy and observer of passing events; and in his productions, if we usually find some things not in accordance with our own convictions, we always find much to approve, much that evinces sincerity, and much that assures us that his affections are habitually towards Him whose peculiar honour it is that, though once despised and rejected, he is now to all good men the object of implicit confidence and the centre of attraction. We need scarcely say how completely our heart and judgment coincide, for example, with the following observations:—

“The real springs of the safety, prosperity, and triumphs of the church of Christ are hidden from the world. Its true strength is in the divine favour and blessing, realized and enjoyed through faith and prayer. In those signs of the times which, to the outward eye, are full of threatenings and dangers, and apparently pregnant with ruin, the Christian can find encouragement and hope. Dangers become the harbingers of prosperity and triumph, if thereby the servants of Christ are led to more lively faith, and more ardent prayer. The God

of peace and love, of truth and righteousness, reigns with unlimited power over the earth; and thus our God delights to honour the faith, and to answer the prayers of his people.”—*Pp.* 69, 70.

And again,—

“Not only the pagan nations, and the Mahomedan nations, and the Jewish nation, but the ten European kingdoms and professing Christian kingdoms among the Gentiles everywhere, are still the kingdoms of this world; *the lust of the flesh, the lust of the eye, and the pride of life*, all that is in the world are the prevailing and governing character of the great majority. Amid all the growth from age to age of the real kingdom of Christ, and the assurance of its speedy triumphs, the kingdoms now ruling are still, in their leading and prevailing character and influence, the kingdoms of this world, and will continue so, till the seventh angel sound the last trumpet; the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of our body.”—*Pp.* 42, 43.

And again, in the concluding sentences of this treatise,—

“There is not only for us the blessed truth to be believed, that Jesus has loved us, and washed us from our sins in his own blood, and that our persons are ‘accepted in the beloved;’ but there is also for us the daily privilege of offering up all our services in his name, and having all we do washed and made clean in his blood; ‘these are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.’ What Christian is not burdened and humbled to the dust by the sins of his best doings! All our spiritual clothing; our humility, our charity, our prayers, our kindness to others, our gifts of every character, all our robes of righteousness imparted to us, as worn by us are soon polluted, and need the continual application of the blood of the Son of God, which ‘cleanseth from all sin,’ that they may be made white. Thus shall we be found at the last among those who ‘are before the throne of God, and serve him day and night in his temple.’”—*Pp.* 413, 414.

There is, however, one principle from which we entirely dissent, that exercises a powerful influence on all Mr. Bickersteth's thoughts and writings. National establishments of religion are objects of his steadiest and fondest regards. Christ being the Prince of the kings of the earth, he infers that rulers are bound to employ every kind of power and influence they possess for the promotion of the interests of Christ's kingdom; while we think that they ought only to use on its behalf such power or influence as accords with its nature. Compulsion is, in all its forms, we believe, uncongenial with that kingdom; that kingdom cannot be promoted by the sword of the warrior or the staff of the constable, by legislative penalties or legislative benevolences; compulsion cannot lawfully be employed in its support by individuals in any station, or by associations of any class. But Mr. Bickersteth does not recognize this distinction: he argues as though the allegiance of rulers to Christ, allowed, nay, required them to make use of the power to tax, the power to punish,—any power whatever that they may possess as rulers, to promote the empire of the Redeemer. His theory of the duty of governors is formed also on the supposition that kings, lords, and members of parliament, are eminent for spiritual discernment; he does not believe this, but he believes that they are invested with authority to act as though it were fact. He knows that they are fallible men; but he believes that it is their duty to act for the advancement of truth as though they were infallible. He grieves that they do not generally believe the gospel; but he thinks that it is in an especial manner their duty to provide for its promulgation. He rejoices that there are among us multitudes who are divinely enlightened—"the blessed company of all faithful people"—"continually increasing in numbers, in decision, and in faithfulness"—but he laments that men in high stations, who are without spiritual understanding, are too much inclined to leave the interests of religious truth to those who love it, and to confine themselves to business to which they are competent. Here are his words:—

"The absolute duty of monarchs and nations to give their royal and national support to the truth as it is in Jesus, is clearly revealed in the

word of God, and is the very foundation of the British constitution, fully laid at the glorious reformation, and distinctly manifested at every fresh coronation of our monarchs. It is predicted of the Redeemer, that he 'shall bear the glory, and sit and rule upon his throne, and he shall be a priest upon his throne.' It is equally a rejection of his rights to deny or withhold his supremacy, either in ecclesiastical or in civil legislature and government. Very clearly has our British constitution announced this, when the archbishop says to the monarch at the coronation, 'Remember that the whole world is subject to the power and empire of Christ our Redeemer. For he is the Prince of the kings of the earth, King of kings, and Lord of lords; so that no man can reign happily who derives not his authority from him, and directs not all his actions according to his laws.'"—Page 312.

"The governments of the earth generally in the four quarters of the world, seem to think it enough to preserve peace in the midst of the conflict of opinions, and that their office is simply to restrain on every side the elements of contention. In the spirit of that general apostasy which prevails, they take not any side because God's truth is on that side, and they know it to be so, and will confess his truth, and stand to it, cost what it may: but they are mediators between truth and error, and will equally support popery and protestantism, provided that all for the present can go on smoothly, and the general quiet remains unbroken. This is the predicted characteristic of the times."—Page 392.

"God has appointed an order of general means, attention to which is a duty of unspeakable importance, and of constant obligation. Such are the faithful preaching of the word and administration of the sacraments by Christ's ordained ministers, that is, according to the articles of the church of England, by those who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard. By their public ministry, and by their pastoral visits and instruction, God has chiefly hitherto carried on and maintained his truth in the world."—Page 176.

Such sentiments must, of course, affect materially the author's interpretation of prophecy, especially of prophecy relating to the progress of Christ's kingdom, its hindrances, and its triumphs. To expositors whose views correspond with Mr. Bickersteth's, predictions relating to its connexion with secular powers



must bear a very different aspect from that which they would have on the supposition of the correctness of our own hypothesis. No advocate of state-churches can possibly expound the apocalypse in a manner that ought to be satisfactory to a dissenter. Here, however, we are in a miserably small minority. For several hundred years, interpreters of prophecy have generally been friends of national churches, or at least of the support of the church by the state; and so have the ecclesiastical historians been, on whose representations interpreters of prophecy have rested. This is, in our view, the chief cause of the unsatisfactory state of prophetic exegesis. Dissenting students of prophecy, even, have been biassed and perplexed by the writings of church expositors and church historians, and have not been able to see their way clearly through the clouds of dust raised by their predecessors and contemporaries. We long to see an exposition of the concluding book of the New Testament written on New Testament principles; the work of a man whose correct views of the kingdom of Christ, combined with mental independence, studious habits, and devout reverence for the words of inspiration, should prepare him to see in the visions of the beloved disciple, the adumbration of facts very different from those assigned to them by "a large consent of Christian interpreters." It is not our design, however, on the present occasion, to state either dissent or acquiescence in Mr. Bickersteth's view of the sixth vial, which is the basis of many of his remarks, and has suggested the title of his volume; but it may gratify the laudable curiosity of the reader if we give an extract.

"The sixth vial, in its more visible and open application, relates to the Turkish empire, and corresponds with the close of the sixth trumpet, and the interval between the sixth and seventh trumpets. The description of it begins thus—'The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared.' The pouring out of the seventh vial, and the sounding of the seventh trumpet, relate to the same period.

"The expression, 'the second woe is past,' is a characteristic feature, which would naturally lead us to expect that its power to afflict Christendom had been removed. It regards the

power and dominion of the Turkish empire, as having been a lengthened woe to Christendom in the East. That empire has power for a limited period to slay the third part of men, the Christian subjects of the third empire of Daniel. When the Mahomedan rulers then, under the dictation of Christian powers, solemnly and officially relinquish the power of persecuting Christians, we may then fully and emphatically say the second woe is past.

"Such an event appears to me to have taken place in 1844. Till this year Turkey retained in the face of Europe, as a principle of their religion, and a law of their Koran, the power of putting all Mahomedans who forsook their religion and embraced Christianity, to death. In accordance with this, an Armenian was put to death for forsaking Mahomedanism, and returning to the Armenian church in 1843. The barbarity of the act shocked the European nations, and our ambassadors obtained a general promise that the practice should cease. In violation of this general engagement, a Greek was, in Dec., 1843, executed for the same cause. This roused the Christian states of Europe, and the five European powers, England, France, Prussia, Austria, and Russia, interposed with earnest remonstrances. The grand impediment to comply with these remonstrances was this: Their supposed divine law, the Koran, in their view, required this severe penalty, and hence there was, in their judgment, no possibility of a change. But the European powers would take no denial, and after much delay, and with infinite difficulty, they at length procured an official statement, abandoning all persecution of Christianity. It was given in these words, 'The sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate. March 21, 1844.' The sultan also himself declared to our ambassador, Sir Stratford Canning, 'Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion. March 23, 1844.'

"This took place, according to the predicted period of the prophecy, at the close of 390 years from 1453, the year in which Constantinople was captured by the Turks. Other prophetic dates are given in scripture. One of the most remarkable of these is the period of 2300 years, which appears to have terminated at the same time, to the very day."—*Pp.* 23—25.

Mr. Bickersteth's fears of the renewed prevalence of popery in this country are strong. In his preface, he writes thus:—

"While we thank God for the reprobation of dishonest subscription by the convocation at Oxford, yet the signs of the times respecting a temporary triumph of Popery, correspond very much with the prophecies indicating the same thing. When we see that on February 13, in this year, 386 members of convocation at Oxford refused to admit that an English clergyman had been guilty of bad faith, who asserted, that in subscribing the articles he renounced no one Roman doctrine; that 544 members of convocation have published their thanks to the proctors for negating a proposal to condemn Tract No. XC.; that out of twenty-four colleges at Oxford, fifteen have tractarian tutors; that out of sixty-four tutors, only twenty-two are anti-Romanists, and twenty-five are tractarian, the remainder seventeen being neutral; that it has been said by a tractarian journal, apparently on good grounds, that out of 230 resident members of convocation, only forty-eight were opposed to the views of Mr. Ward, and that in one large college of 188, only one voted against him, and that at Cambridge a society so papal as the Camden, should have gained such influence; what true protestant can but be anxious for our country. When we witness government, at all risks of its stability, and after all past experience, while our beloved Queen has sworn in her coronation oath that Popery is idolatrous, withdrawing our many testimonies against it, and supporting its institutions, and favouring this idolatrous religion—true Christians cannot but discern the imminent danger of our country from revived Popery. The Lord graciously again deliver us. The Lord graciously strengthen his people to make a fresh protest at every cost against this abomination."—*Pp. xiii., xiv.*

Since the date of this preface, events have taken place in the British legislature which must be ranked among the "signs of the times," and which will be thought by many indicative of the correctness of the expectation that Popery will, ere long, regain its ascendancy in our land. Whether this gloomy anticipation is well founded or not, is a question on which we are not disposed, at the present moment, to hazard an opinion. It is possible that a temporary triumph of Romanism may be the means of effecting, what either in that way or in some other, will, we are persuaded, be accomplished much sooner than is generally supposed,—the downfall of the protestant establishment. It is plain that it has not that exclusive hold that it once had of the affections either of

our statesmen, or of the people at large. It is plain that its exclusive privileges are no longer considered defensible even by the leading men of that party which has been heretofore most intent on its aggrandizement. It is plain also that the measure to which the houses of parliament have now given consent, will open the eyes of multitudes to the evils arising from the compulsory support of religion, seeing the principle involves so naturally the support of an erroneous system approved by an influential portion of the community, in order to counterbalance the injustice of compelling them to contribute to the support of another system to which they have a strong antipathy. If we are not mistaken, we heard Mr. Bickersteth himself, in opposing the grant to Maynooth at Exeter Hall, say something to this effect,—that though he thought the support of truth by a government its right course, yet if it could not support truth without also supporting falsehood, the next best course was to leave both truth and falsehood to themselves. When a few days after this we heard in the House of Commons the speeches of the prime minister and of several prominent members, on the introduction of the bill, it seemed to us that the impression that the whole debate would produce on any intelligent and candid stranger was this:—How interminable and appalling are the difficulties arising from the principle that the state should provide for the religious wants of the people! This conviction we believe the recent measure will force on the minds of thousands who till now deemed the voluntary principle unworthy of a moment's thought. The bishop of London, who is a far seeing man, gave fair warning in the House of Lords to his episcopal brethren, in language which deserves to be circulated extensively, and weighed by considerate men of every class. "The endowment of two antagonist churches," he said, "in the same country, seemed to him to go a great way to the rejection and abandonment of the principle which alone justified the endowment of any; and he believed that their lordships were in great danger by passing this measure of sanctioning a principle that would rivet upon the church a chain of evil from which they would not be able hereafter to set it free. The consequence of this measure would be a severance of all connexion between the church and the state in



Ireland, and, he feared, at no distant period, in this country also. That was very clearly perceived by those in other countries, who saw the strife that was now waging here between principle and expediency. They were not blinded by those personal interests which were so apt to lead to error; they could take a calm survey of the consequences of this measure without looking to any great depth. As a proof of that, their lordships would permit him to read a passage from a paper published at Lausanne, in Switzerland, within the last fortnight, the editor of which was hostile to the principle of all religious establishments, and who therefore exulted at our recognizing a principle which might lead to that result here. This was the language which that writer held in the *Anti-Jesuit* of the 19th of May:—"We do not hesitate to regard the bill which is about to pass into a law, as one of the most important events in the history of England. Some few have said, but everybody has perceived, that this endowment is only a preliminary measure. The endowment of a seminary will soon be followed by the endowment of the catholic clergy. From that moment England may be considered as having adopted the principle of paying different forms of worship. But is the meaning of that principle understood? To salary more than one religion is, in fact, to recognize none. To pay a catholic clergy while maintaining a protestant church, is to make a profession of indifference. It is to acknowledge indirectly the incompetence of the state to judge of religious truth; in a word, it is to renounce, in every way, the principle of a national church. We need not wonder that the members of the Anglican church should be alarmed, and have covered the table of the House with their petitions. They comprehended instinctively that it was a question of life or death for the establishment. The bill will pass. The last hour has struck for that ancient system which connects itself with all the recollections of the country. It is fallen. We, who have no great sympathy for state-churches, see reason to rejoice at what is happening in England. When the state pays several modes of worship, it will soon come to pay none."

The bishop of Cashel, on the same occasion, went a little further, saying, "This policy must end in the endow-

ment and establishment of the Roman catholic clergy, and then they would have the unsightly spectacle of the state endowing two antagonist principles. Now, he would much rather join in the spirit of our countrymen of old, who, when they could not enjoy that toleration which in these days they would have received, went across the Atlantic voluntarily to support their religion; he would, he repeated, far prefer a universal voluntary principle and the putting away of all establishments to that which was the child, not of the pious puritans of old, but of infidels of later times, viz., the endowing of two or three religions because they believed in none."

The Earl of Winchelsea, on the following evening, reiterated the sentiment:—"For his own part, he agreed with the right reverend prelate who spoke last night, in thinking that even the voluntary principle would be better than to see two opposite religions established in Ireland; for it was impossible to suppose that this measure was a final one." These are ominous sayings to have proceeded from such lips; and little less ominous, if any, was the language of the cabinet minister who closed the debate with a defence of the measure. "What is the injury apprehended to the protestant church? If it be to its temporalities, there is more to be apprehended from an unendowed than an endowed priesthood, whom you enlist on your own side in behalf of religious endowments." True, indeed; but what words to proceed from Lord Stanley! What a disclosure of the purpose the bill was intended to answer! What a confession respecting the predicament of the protestant church, and the effect of religious endowments! "There is more to be apprehended from an unendowed than an endowed priesthood!"

The subversion of the protestant establishments of this country is not, however, the only change which the aspect of the horizon portends. All human establishments are in danger. The perilous condition of the continental churches, is pointed out by Mr. Bickersteth in a chapter from which, if our limits did not check us, we should make some quotations. We concur with him in believing that an earthquake is at hand—a tremendous political, social, and religious earthquake—"such as was

not since men were upon the earth, so mighty an earthquake and so great." We look for the speedy "removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." By what agency divine providence will accomplish its purposes, we cannot presume to determine; but we can discern causes already in operation; sufficient to sweep away systems and institutions which have been deemed impregnable. There is an energetic spirit abroad which will leave nothing unscathed that is not founded on some evident principle. Popery has a principle to rest upon: the principle of ecclesiastical authority, founded on apostolic succession and sacramental efficacy. Consistent voluntarism has a principle to rest upon: the principle of individual responsibility to God, and to God alone. But intermediate systems have no broad principle as their basis. The church of England is a child of expediency. Its founders, perceiving frightful evils in the church to which they belonged, endeavoured to remove them and introduce improvements; but they did not profess to begin anew, or make the church what it ought to be, they deemed it expedient, under existing circumstances, to stop short in their reforms. Hence Roman catholic writers have complimented it, when comparing it with other protestant churches, as

"The least reform'd, because reform'd the least."

Methodism is equally the child of expediency. It is a reformation of the reformed church of England; not separated or regulated on account of fundamental differences, but organized with a view to increased usefulness, on account of the inertness and corruptions of the establishment. Popery will, we doubt not, outlive both church-of-Englandism and methodism. Nay, it will probably survive every system except consistent, scriptural voluntarism. The more completely any system rests on principle, the greater is the probability of its enduring the trying times that are at hand; the greater the degree in which any system rests on expediency, compromise, or caprice, the sooner it is likely to melt away before the increasing heat of the season. Our views of the future are not affected in the least by the endowment of Maynooth, or the contemplated endowment of the Romish

priesthood in Ireland. We have been for some time prepared to witness numerous conversions to Romanism, both from established and from dissenting churches. We fully expect that systems not founded on principle will be gradually deserted. Worldly minded protestants will draw off towards Rome; they may halt in their way at inviting resting places, but Rome is their destination. Protestants whose religion is personal, will draw off towards consistent, scriptural voluntarism. Large secessions from several popular connexions will take place, ere long, to the surprise, it may be, of their leaders, but in full accordance with anticipations which we have cherished. These things, it may be remembered, we are not saying for the first time. We are not taking up a theory suddenly, under the influence of a momentary excitement. What we say now, we ventured to intimate in the preface to our volume for 1842. We then expressed our belief that professed Christians were rapidly dividing into two classes—one being Roman catholics, and the other that denomination that has always adhered, unostentatiously, but uniformly and systematically, to the voluntary principle. The man that sprinkles an unconscious or resisting babe may be a strenuous and enlightened voluntary in all his other religious proceedings, but in that one particular he acts on the compulsory system: his views of baptism cause him to make an exception to his voluntarism in reference to that ordinance. But baptists have been, we believe, in all ages and in all countries, consistent voluntaries. At this crisis, then, contemplating the signs of the times, with seriousness but without dismay, we are ready to repeat our former assertion:—"We believe that professed Christians are rapidly dividing into two classes—Roman catholics and baptists."

We are anxious, then, that baptist ministers and churches should consider the solemnity of the position they occupy, and the responsibilities that devolve upon them; as it is written, "Be ye clean, that bear the vessels of the Lord." We are anxious that they should contemplate devoutly, not merely their duty as Christians to promulgate the gospel, and as baptists to maintain firmly that truth for adherence to which they are ostensibly distinguished, but especially their duty to purify them-



selves from every thing that will not bear the closest scrutiny, to examine every custom, every arrangement, every notion prevalent among them, as to its precise accordance with apostolic doctrine and practice. Adherence to apostolic precept and precedent, is the principle on which alone they can stand, and if there be anything in their institutions devoid of this sanction, it will assuredly fall. On them, more than on any other class of the Redeemer's followers, we would urge the importance of hearkening to that admonition which, if the current opinion of writers on prophecy is correct, is addressed to the faithful servants of Christ at this juncture, "Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." If there be anything in our ecclesiastical polity that deviates from the dictates of sound principle, let us promptly renounce it. Expediency may have been its parent; expediency may be its nurse; but the time is at hand when every violation of principle for the sake of expediency will be found to have been ruinously inexpedient. The signs of the times require too, more than ever, that the younger members

of our families and churches should be thoroughly established in Christian doctrine. It must not be presumed that they will be content to take anything on trust. For every thing pertaining to the canonicalness of our sacred books, the integrity of their contents; the spirit and design of each inspired communication, and the harmonious scheme of truth developed in the whole, they will require evidence, and it is desirable that they should be furnished with evidence, satisfactory to themselves, and sufficient to enable them to confute gainsayers. In proportion as we reject catechisms and creeds is the necessity for leading them into a critical acquaintance with the inspired documents. If we disuse systematic divinity, we must be the more intent on teaching them to be skilful interpreters of the apostolic books. Thus may they be prepared for the trials that await them; thus may they be faithful witnesses in the midst of their contemporaries; and thus may they be fitted to sustain their part in the conflict with that formidable foe on whom carnal weapons will have no effect, but whom the Lord shall "consume with the spirit of his mouth, and destroy with the brightness of his coming."

## BRIEF NOTICES.

*The Dissenter's Plea for his Nonconformity: exhibited in a Course of Lectures on the Rise, Reign, Religion, and Ruin of Antichrist, or Mystical Babylon.* By WILLIAM JONES, M.A., Author of the "History of the Waldenses," "Biblical Cyclopædia," "Lectures on the Apocalypse," "Primitive Christianity Illustrated," "Lectures on Ecclesiastical History," &c. London: 8vo. pp. 536. Price 10s. 6d.

As the venerable author has entered on his eighty-fourth year, we suppose that this work may be regarded as a final testimony to the truth and importance of sentiments that he has long consistently maintained. For more than half a century he has been a strenuous opponent of the connexion of church and state, an enlightened expositor of the evils of corrupt Christianity, both among Romanists and protestants, and an earnest advocate for a return to primitive usages. In many things he has been in advance of his contemporaries, and in consequence he has had to suffer from misapprehension and the love of conservatism. He has done much by his pen towards the diffusion of truth, especially in our own denomination; and though we do not agree with him in every point, there are many particulars in which we

should rejoice to see public opinion among dissenters approximating to his views. Much information respecting the History of the Christian church, especially among the Waldenses and Albigenses of the middle ages, is wrought into these lectures. They do not contain much that he had not previously brought forward in other forms, but the republication of the statements is seasonable, and we shall be glad to learn that the volume is widely circulated, and diligently studied by candidates for the ministry, and intelligent members of our churches.

*Views of the Voluntary Principle, in Four Series.* By EDWARD MIALL. London: Pp. 242. Price 3s. 6d.

The author of this volume is an able advocate of some of the views inculcated in the work just mentioned; and, like Mr. Jones, he is not only tenacious of fundamental truths, but also of the details of their application. He is evidently a man that cogitates a great deal, and to very good purpose. Though the principles maintained in his book are principles in which we have been for many years thoroughly grounded, we have been both surprised and delighted with the novelty of the lights in which he has set them forth, and the illustrations he has fur-

nished. In the preface, it is stated that the papers here presented to the reader, and which originally appeared in the columns of the Non-conformist, were written upon the suggestion of a friend, as a kind of counterpart to "The Non-conformist's Sketch Book." "In the essays contained in that volume, the writer aimed at exhibiting the evils, political and religious, produced by the connexion between the church and the state. It was represented to him that, however necessary such a work might be, it was far from being all that so grave a question demanded; and that thinking men, whose minds were yet in doubt, would require some reasonable assurance of the sufficiency of the voluntary principle for the maintenance and extension of the church of Christ. This little volume, then, is designed to give that assurance; and if the 'Views' it contains may be regarded as correct, they may serve to dispel some of that lurking scepticism as to the vitality and energy of Christian willinghood, which, in modern times, is not more prevalent in the world than in the church." The times demand that works in this spirit should be not only read and digested, but also pushed into general circulation with the utmost possible rapidity.

*Esther: an Epic Poem, in Four Cantos.* By JAMES WATSON, Pastor of the Baptist Church, Montrose. London: Longman and Co. 12mo. pp. 115.

An epic poem is a serious affair: so critics teach, and so respectable poets who have made the experiment have generally learned. We doubt very much whether the judges in the supreme courts for determining such matters will allow this composition the rank it claims as an epic, though it displays considerable genius and power of versification. The imagination of the bard has introduced some interesting scenes into the narrative; but the impression of the story, as an eminent illustration of divine Providence, is left on the mind more powerfully, in our opinion, by the simple record contained in our bibles, than by this poetic expansion of the details.

*A Cypress Wreath for an Infant's Grave, With an Introduction, and an Essay on Infant Salvation.* By the Rev. JOHN BRUCE, Minister of the Necropolis, or Low Hill General Cemetery, Liverpool. Second Edition, Enlarged. London: 24mo. pp. 246. Silk, gilt edges.

An elegant little volume, comprising a great number of extracts, in prose and verse, concerning which the compiler says, "Most of the pieces selected have either been written by pious and intelligent mourners, while tasting the cup of bitterness, or by friends who suffered with the bereaved, while feeling and expressing their Christian sympathy, and have, therefore, force, freshness, and ease, which can never be thrown into more laboured and artificial compositions."

*Seasons of Sorrow: Original Poems.* By JOHN PRING. London: 12mo. pp. 207.

The dedication informs us that the author of these poems is youthful, and that they were composed in circumstances of "solitude and suffering, languor and weariness, days

without enjoyment and nights without rest." It would be an ungenerous return for the thousands of lines with which he has presented us, to array before him defects of number or of rhyme, even if there were a much larger proportion of them than we find. Moses in Midian, Cowper, Cornelius Winter, John Foster, are some of the themes that have engaged his attention; and though the pensive predominates, there are many pages that will afford pleasure to sympathizing readers; and perhaps incline them in a spirit of kindness, to admonish the author, in his own words,—

"Sigh not, distracted spirit,  
Let throbbing sorrow cease;  
In sighing is no merit,  
And it destroys thy peace.

"Dread only that sad absence  
Which never knows an end,  
From God's eudearing presence,  
Thine ever faithful Friend."

*Religious Hindrances to Religious Revival: a Sermon preached in the Town Hall, High Wycombe, May 18, 1845.* By SAMUEL G. GREEN, B.A. London: Snow. Pp. 32.

Any profits arising from the sale of this discourse are to be devoted towards the building of a chapel in High Wycombe, for the use of the congregation which enjoys the labours of the author, a young minister of respectable attainments who has recently left Stepney Collège. The design of this sermon is to show how important it is that religion should be practical, and to dissuade from the use of certain common phrases which the author believes to be productive of injurious effects.

*The Sabbath Question Illustrated.* By a Road Side Inquirer. Seeley and Co. Foolscap 8vo. pp. 206, cloth.

A young man, who is destined to be a member of parliament, is induced to set out on a tour to investigate the practical results of the prevalent disregard of the sabbath. His observations and impressions at inns, railways, farm-houses, on road-sides and on canals, are here recorded; and the ignorance, irreligion, and misery occasioned by the evil which is the subject of his inquiry, are depicted; but the inquirer is led to adopt opinions respecting the course which legislators should pursue, in which we cannot go with him, as they proceed on what we deem the very erroneous principle that national rulers are bound to enforce the precepts of revelation, and to make laws for the promotion of the spiritual welfare of the community. How far legislative enactment should go with a view to the protection of the dependent classes from the unrighteous requisitions of avaricious employers is, however, a hard question which we would not attempt to dispose of summarily.

*The Young Tradesman.* London: (Tract Society) 24mo. pp. 258.

A book that it would be well for every young tradesman to peruse till his mind is as familiar with its contents as it is with the multiplication table. It is by the author of "The Apprentice."



*The History of Christ's Universal Church during the Primitive Times.* By HENRY STEBBING, D.D., F.R.S. London: Parts III., IV., V. Price 2s. each.

These three parts, with the two that we characterized in March, are intended to constitute one octavo volume, bringing down the history to the close of the fourth century. Whether it will be carried down to any more recent period or not, is, it appears, uncertain:—"If the leisure of the author, and circumstances permit, it will be followed by others, continuing the narrative to later times."

*France Illustrated. Drawings by* THOMAS ALLOM, Esq. *Descriptions by the* Rev. G. N. WRIGHT, M.A. London: 4to. First Division. Price 6s.

It is well that our sons and daughters should have an opportunity to become acquainted with the scenery and architecture of France, without exposure to its moral atmosphere. The work of which the first portion is before us, and which is to be continued quarterly, will conduce, we hope, to this desirable object. This division contains twelve engravings of transcendent beauty, with suitable explanatory notices, both historical and descriptive.

*Sketches of Sermons on Christian Missions. Original and Selected.* By the Author of "Four Hundred Sketches and Skeletons of Sermons," "Pulpit Cyclopædia," &c. London: Aylott and Jones. 12mo. pp. 360.

The names of the preachers from whom these sketches are derived cannot fail to recommend the volume to intelligent purchasers. Among them we find Messrs. Clayton, Crisp, Fuller, Grey, Hyatt, Noel, and Drs. Collyer, Dwight, Winter, Ryland, Wardlaw, Wayland, and Woods. The subjects are diversified, and adapted for popular assemblies. The average length of the sketches is six pages and a half. To ministers who would not use them in the construction of their sermons, but who are often called to the advocacy of missions to the heathen, they may be useful "as suggestive of themes and topics suited to these occasions;" as well as to any good men whose want of leisure or of genius render them greatly dependent on others for the plans of their discourses.

## RECENT PUBLICATIONS Approved.

*Cyclopædia of Biblical Literature.* By JOHN KITTO, Editor of "The Pictorial Bible," &c. &c. Parts XVIII.—XX. Edinburgh: 8vo. pp. 80.

*Selfishness Inconsistent with Christianity.* By JAMES SMITH, New Park Street, Southwark. Cheltenham: R. Edwards. 32mo. pp. 16.

*Report of the Proceedings of the Protestant Dissenter's Anti-Maynooth Conference, held at Crosby Hall, London, May the 20th and 21st. With a Correct List of Delegates and Ministers.* London: 24mo. pp. 84. Price 6d.

*The Character and Influence of Satan.* By JAMES HALL WILSON, Birmingham. Dedicated by Permission to the Rev. Ralph Wardlaw, D.D., Glasgow. London: Aylott and Jones. 16mo. pp. 84.

*The Mirror of the Gospel.* By J. R. BALME, the Author of the "Lever of the Gospel," and "Human Life Considered." London: Hamilton: 12mo. pp. 135.

*A System of English Grammar; founded on the Philosophy of Language, and the Practice of the best Authors. With Copious Exercises. For use in Schools and in Private Study.* By CHARLES WALKER CONNOR, M.A., English Master of the Western Academy, Glasgow. Edinburgh: 24mo. pp. 168. Price 2s. 6d.

*The Domestic Bible.* By the Rev. INGRAM COBBIN, A.M. London: 8vo. pp. 16. Parts VII.—X. Price 3d.

*The Penny Portable Commentary.* Parts IV.—VI. London: 16mo. pp. 56. Price 4½d.

*Cobbin's Child's Commentator on the Holy Scriptures.* Parts VII.—XII. London: Ward and Co. Square 16mo. pp. 32 each.

*The Young Women of the Factory: or, Friendly Hints on their Duties and Dangers.* London: (Tract Society) 12mo. pp. 176. Price 1s.

*The Spring.* London: (Tract Society) square. Price 4d.

*State Churches not Churches of Christ.* By EDWARD SMITH PRYCE, B.A. Second Premium Tract. London: (Published for the British Anti-State Church Association) 16mo. pp. 28. Price 2d.

*The Separation of Church and State.* By M. MERLE D'AUBIGNE, Professor in the Theological School of Geneva, and Author of the "History of the Reformation." Translated from the French, by JOHN MIDDLETON HARE. London: (Published for the British Anti-State-Church Association) 24mo. pp. 33. Price 3d.

*Churchmen and Church-rates. An Appeal to the former on the subject of the latter.* By a Nonconformist. London: Ward and Co. 12mo. pp. 12.

*The Eclectic Review.* June, 1845. London. 8vo. pp. 120. Price 2s. 6d.

*The Christian's Treasury. Containing Contributions from Ministers and Members of Various Evangelical Denominations.* Parts II., III. Edinburgh: J. Johnstone. 8vo. pp. 60 each part.

*The Important Inquiry, How will it End? or, The Contrast between Real and Nominal Christians attempted in Verse.* By an Aged Pilgrim. With Introductory Observations upon the Author's sentiments of the state of True Piety in the Religious world, &c. Also an Appendix comprising Various Pieces in Prose and Verse. London: 8vo. pp. 56. Price 1s.

*Our Era. A Soliloquy; in Three Parts. Social, Political, Religious. With Miscellaneous Pieces.* By W. LEASK. Dover: J. Johnson. 12mo. pp. 176.

# INTELLIGENCE.

## ANNUAL MEETING.

### THE BAPTIST UNION.

ACCORDING to appointment, the annual meeting of the Baptist Union has been held this year at Leeds. On Tuesday evening, May 27, a public service was held in South Parade Chapel, and a sermon was preached by the Rev. David Griffiths of Accrington.

On Wednesday morning, June 28, the session was opened with prayer by the Rev. T. Pottenger of Bradford.

It was moved by the Rev. Dr. Steane, seconded by the Rev. Dr. Murch, and resolved unanimously,—

"That all Christian friends be admitted on this occasion, taking their seats in the gallery."

The Rev. J. H. Hinton, one of the secretaries, then read a Report on behalf of the committee; after which, Mr. Low, the treasurer, presented his audited account.

It was moved by the Rev. C. Larom of Sheffield, seconded by the Rev. C. M. Birrell of Liverpool, and resolved unanimously,—

"That the Report now read be adopted, and that it be printed and circulated under the direction of the committee."

The chairman then appointed a committee of nomination to prepare a list of officers and committee for the year ensuing.

It was moved by the Rev. J. Edwards of Nottingham, seconded by Mr. Coward of Liverpool, and resolved unanimously,—

"That the annual session, regarding with satisfaction and gratitude the growing liberality of the united churches during the past year, is earnestly desirous of engaging every church to the small pecuniary contribution necessary to the supply of its wants."

It was moved by the Rev. J. Acworth of Horton College, seconded by the Rev. W. Giles of Preston, and resolved unanimously,—

"That, while the Union acknowledge with the liveliest gratitude to God, the increase with which he has mercifully favoured the denomination during the past year, they contemplate the state of the churches at large with anxious doubt of their spiritual prosperity: they are especially concerned to learn that, from a calculation formed from returns of more than five hundred churches, it may be probably inferred that more than one third of the churches throughout the whole denomination have had no clear increase, and that nearly one third of them have suffered diminution; and that they charge it upon themselves, and earnestly beseech their brethren, to abound in labour and in prayer for the revival of the Lord's work in our midst."

The committee of nomination brought up their report, which was read and agreed to. It was as follows:—

## Officers and Committee.

### Treasurer.

MR. JAMES LOW, 30, Gracechurch Street.

### Secretaries.

Rev. W. H. MURCH, D.D., Belgrave Street, King's Cross.

Rev. EDWARD STEANE, D.D., Camberwell.

Rev. JOHN HOWARD HINTON, M.A., London.

### Committee.

#### Official Members.

Rev. JOSEPH ANGUS, A.M., Secretary to the Baptist Missionary Society, and to Stepney College.

Rev. STEPHEN J. DAVIS, Secretary to the Baptist Home Missionary Society.

Rev. F. TRESTRAIL, Secretary to the Baptist Irish Society.

Rev. WILLIAM GROSER, Secretary to the Board of Baptist Ministers in London.

Rev. J. G. PIKE, Secretary to the General Baptist Missionary Society.

Rev. CHARLES STOVEL, Secretary to the Baptist Building Fund.

Rev. B. DAVIES, Ph.D., and E. B. UNDERHILL, Esq., Secretaries to the Hanserd Knollys Society.

MR. WILLIAM PAXON, Secretary to the Baptist Fund.

#### Elected Members.

Rev. J. ACWORTH, A.M., Horton College.

Rev. J. ALDIS, London.

Rev. C. M. BIRRELL, Liverpool.

Rev. C. E. BIRT, M.A., Wantage.

Rev. S. BRAWN, Loughton.

Rev. JABEZ BURNS, Paddington.

Rev. F. A. COX, D.D., LL.D., Hackney.

Rev. J. EDWARDS, Nottingham.

Rev. J. E. GILES, Leeds.

Rev. J. GOADBY, Leicester.

Rev. S. GREEN, Walworth.

Rev. JAMES HOBY, D.D., London.

Rev. D. MARSH, Missenden.

Rev. R. W. OVERBURY, London.

Rev. E. S. PRYCE, A.B., Gravesend.

Rev. R. ROFF, Cambridge.

Rev. J. RUSSELL, Greenwich.

Rev. J. SPRIGO, M.A., Ipswich.

Rev. J. STEPHENSON, M.A., Camberwell.

Rev. WILLIAM UPTON, St. Alban's.

MR. CHARLES BURLS.

MR. GEORGE HOBY.

MR. GEORGE LOW, F.R.S.

MR. JOHN HADDON.

MR. J. M. HARE.

MR. G. T. KEMP.

MR. JOHN PENNY.

MR. THOMAS PEWTRESS.

MR. JOSEPH WARMINGTON.

#### Corresponding Members.

In *England and Wales*, the Secretaries of Baptist Associations.

In *Scotland*, the Secretary of the Baptist Union for Scotland.

In *Ireland*, the Secretary of the Baptist Union for Ireland.

In *Hamburg*, the Rev. J. G. ONCKEN.

In *Denmark*, the Rev. P. C. MØNSTER, Copenhagen.

In *Prussia*, the Rev. G. W. LEHMANN, Berlin.

In *Canada*, the Secretaries of the Canada Baptist Union.



In *New Brunswick*, Committee of Correspondence of New Brunswick Association.  
In the *United States*, the Rev. **BARON STOW**, M.A., Boston.  
In the *West Indies*, the Rev. **T. F. ABBOTT**, Jamaica.  
In the *East Indies*, the Secretaries of the Bengal Baptist Association.  
In *Australia*, the Rev. **JOHN SAUNDERS**, Sydney.

It was moved by the Rev. **T. Pottenger** of Bradford, seconded by the Rev. **John Davis** of Sheffield, and resolved unanimously,—

"That the Union regard with deep dissatisfaction the unwillingness of the British government, as manifested by successive ministers of state, to relieve from the parliamentary grant those portions of the protestant dissenters which, by means of organizations entitled to represent them, have repeatedly declared it to be unacceptable and displeasing; that, under these circumstances, they hold it important and indispensable that the Commons House of parliament should be divided on the vote; and that the committee be instructed to convey to **John Bright**, Esq., M.P., the respectful and earnest request of the Union, that he will take upon himself the responsibility of doing so."

It was moved by **Mr. Heard** of Nottingham, seconded by **Mr. Underhill** of Avening House, Gloucestershire,—

"That a petition be presented on behalf of this Union to the Commons House of parliament, praying for the cessation of the parliamentary grant, in so far as the baptist denomination is interested therein."

The following form of petition was then read and adopted:—

"To the honourable the Commons of the United Kingdoms of Great Britain and Ireland in parliament assembled.

"The humble petition of the Baptist Union of Great Britain and Ireland, representing nearly one thousand churches of that denomination in the United Kingdom, in annual session assembled,—

"Sheweth,

"That your petitioners belong to a body interested in a grant annually made by your honourable House for the relief of poor protestant dissenting ministers.

"That your petitioners believe grants from government in aid of religious bodies to be contrary to the will of the Author of Christianity.

"That your petitioners further believe such grants, when made out of the national resources, to be contrary to social justice.

"Your petitioners, therefore, pray your honourable House to abolish the parliamentary grant to poor protestant dissenting ministers, in so far as ministers of the baptist denomination may be interested therein."

It was moved by the Rev. **J. Burton** of Bingley, seconded by the Rev. **J. P. Stewart** of Keighley, and resolved unanimously,—

"That the Union deeply sympathizes in the hostility which has been so strongly manifested to the bill for the incorporation and endowment of the Roman catholic college of Maynooth, which is now before parliament, on the ground of further extension and application of the principle of supporting religion by the patronage and resources of the state, to which they strenuously object in all its forms; and that they find in it an additional reason for condemning the principle itself, and for seeking, by all legitimate means, the entire separation of religion from state patronage and endowment."

A motion having been brought forward by **Mr. Underhill**, and seconded by the Rev. **B.**  
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**Evans** of Scarborough, in relation to the **Hanserd Knollys Society**, an amendment thereon was made by the Rev. **J. E. Giles**, and seconded by the Rev. **C. M. Birrell**, and carried, according to which the resolution was adopted in the form following,—

"That the Baptist Union most cordially recommend to the churches, the society now called the 'Hanserd Knollys Society, for the publication of the works of the early English and other baptist authors,' as worthy of their support and encouragement; but at the same time would suggest the propriety of selecting a name for the society more generally understood and more expressive of its object."

It was moved by the Rev. **C. M. Birrell**, seconded by the Rev. **T. Pottenger**, and resolved *nem. con.*—

"That, considering the high importance of the circulation of the Report of the Union, and the failure of the most strenuous efforts hitherto made to secure that object under its present form, it be recommended that its title and structure be rendered more popular."

It was moved by the Rev. **R. Morris** of Burton on Trent, seconded by the Rev. **J. E. Giles**, and resolved unanimously,—

"That the members of this Union, now assembled in session, in reviewing the greatly increased exertions that have been made during the last few years in the building and alteration of chapels, and the large amount annually expended, deem it important to call the attention of the churches to the adoption of some improved mode of erection, which shall, as far as practicable, combine all the advantages of economy, commodiousness, and elegance.

"That to facilitate this object, it be referred to the committee to use their best exertions to prepare a manual on the subject of chapel building, which shall especially contain practical directions in reference to choice of ground, style of building, plans, estimates, and contracts, foundation, strength, entrances, mode of lighting by day and night, roof, pewing, baptisteries, and school-rooms, with a full statement of those things which ought to be particularly observed or avoided in such erections.

"That the committee be requested to report on the practicability of constituting a permanent committee to furnish practical instruction to members of this Union on this subject."

Votes of thanks were finally moved, seconded, and unanimously carried, to the following parties respectively, viz., to the Rev. **J. E. Giles**, and the friends at Leeds, for the very kind and cordial manner in which the brethren attending the session have been received; to the treasurer and secretaries of the Union for their kind attendance at so distant a locality; to the Rev. **David Griffiths** of Accrington, for his discourse preached at the request of the committee; and to the Rev. **Dr. Cox** for his effective attention to the business of the session.

On Wednesday evening, at half-past six, a public meeting was held in the same place, and addresses were delivered by the following ministers and gentlemen:—the Rev. Messrs. **Pottenger** of Bradford, **Evans** of Scarborough, **Stovel** of London, **Birrell** of Liverpool, **Hinton** of London, **J. E. Giles** and **W. Richardson** of Leeds.

## NEW CHAPEL.

## FOLKSTONE.

On Thursday afternoon, May 22nd, the foundation stone of the above chapel was laid. The Rev. D. Parkins, pastor of the church, commenced the service by reading the 132d Psalm. After singing, he implored the blessing of God in prayer. The Rev. J. Mortlock Daniell, of Ramsgate, delivered an interesting address on the occasion to a deeply attentive audience, at the close of which the foundation stone was laid by Mr. W. H. Harvey, of Hammill Court, under the direction of W. French, Esq. the architect. The company then sang three verses of the 470th hymn, New Selection, and the Rev. H. H. Dobney, of Maidstone, delivered an address, which, like the former, was listened to with much interest.

At six o'clock a public meeting was held in the same place, when Mr. W. H. Stace was unanimously called to the chair. In his address, the chairman stated that the Building Fund Committee was formed in 1839,—that its first resolution was, "That a fund be now raised to be devoted to the building of a new chapel, and that alone,"—that the first contributions at Mill Bay amounted to £114, which has since been augmented from various sources to the sum of £492, besides the princely offer of S. M. Peto, Esq. of £100 with the loan of £500 for five years free of interest,—that these considerations, with others in which a kind Providence has evidently appeared to cheer and encourage the committee in their labours, have led to the commencement of a house for God,—that the chapel is duly invested in trust, and the trust deed is now in course of enrolment. Several resolutions were proposed and adopted by the meeting, and addresses delivered by the Rev. J. P. Hewlett of Dover, D. Pledge of Tenterden, J. Clark of Grove House, Folkstone, Eben. Pledge of Aberdeen, Thomas Scott, of Brabourne, E. Blessley of Folkstone, W. Marsh of Hythe, and W. Foster of Westerham; and the meeting separated highly gratified with the proceedings of the day.

## ORDINATIONS.

## CORNTOWN, GLAMORGANSHIRE.

On Wednesday, June 4, Mr. Edward Morse, was ordained at Corntown, near Bridgend, Glamorgan. Mr. G. Griffiths, Corntown, commenced the service by reading and prayer. Mr. J. James, Bridgend, delivered the introductory discourse, asked the usual questions, and offered the ordination prayer, with the laying on of hands. Mr. J. Lawrence, Lantwit, gave the charge, and Mr. J. Morris, Bridgend, preached to the people. Messrs. H. Jenkins, Betws, and J. James, preached in the afternoon.

## BURSTOW, SURREY.

On Wednesday, June 11, Mr. J. Westcott was set apart to the pastoral office over the baptized church of Christ, meeting in Outwood chapel, Burstow. The chapel not being capable of containing more than one-third of the persons assembled, the morning and afternoon services were held on the common, under the shade of some wide-spreading oaks. Mr. Veales of Forest Row, commenced by reading the scriptures and prayer. Mr. Smith of New Park Street, London, stated the nature of a Christian church, and asked the usual questions. Mr. Nichols of Oxted, offered the ordination prayer, and closed the morning service. After dinner, which was provided in a booth, an increased congregation assembled. Mr. Webster of Dorman's Land read and prayed; after which Mr. Cox of Woolwich gave the charge. In the evening the service was held in the chapel, which, though crammed in every part, could not contain the people, when Mr. Smith of New Park Street, preached to the people. The services of the day were solemn and impressive.

## BOROUGHBRIDGE.

The Rev. W. B. Davies, late of Whithy, has accepted a unanimous invitation to the pastorate of the baptist church in Boroughbridge and neighbourhood, and commenced his labours on the 18th of May.

## ACCRINGTON.

Mr. G. Marshall, late of the Baptist College, Accrington, has received a unanimous invitation to become the co-pastor with the Rev. J. Harbottle, over the baptist church, Accrington, and has entered on his engagements.

## MONK'S KIRBY, WARWICKSHIRE.

The Rev. J. Jones, late of Syston, Leicestershire, has accepted the unanimous invitation of the baptist church at Monk's Kirby, to resume the pastorate office over that church.

## HEMEL HEMPSTEAD, HERTS.

The church at this place has secured the services of the Rev. T. C. Finch, late of Brompton, for twelve months; during which term he has undertaken to perform the duties of the pastoral office among them, commencing on the first Lord's-day in July.

## RECENT DEATHS.

## MRS. CLAY.

May the 25th, at North Shields, Mrs. Margaret Clay, aged seventy-three, having



professed and adorned the Redeemer's name upwards of forty years. Diligent in her attendance, and deeply interested in both the temporal and spiritual welfare of the church, her loss is much felt. She departed rather suddenly, but quite peacefully.

MRS. HORSEY.

On May the 29th, 1845, Mrs. Horsey, the wife of Mr. John Horsey, the senior and highly esteemed deacon of the Baptist church, Crewkerne, was taken to her rest. This excellent woman, who has been long known as "the minister's friend," was called to sustain, for thirty-five years, a long series of complicated diseases. During the last two years, her memory and speech were so impaired, as to render conversation with her extremely difficult. It was delightful, however, to find that to the last she was fully resigned to the mysterious and painful dispensation with which she was exercised. Mrs. Horsey was born at Bishop's Hull, near Taunton, in the year 1773. Nothing particularly distinguished her early life. By those who knew her, she was much beloved for the amiability of her disposition, and the uniform consistency of her character. In 1823, she was united to the baptist church in this town, of which she continued a most consistent member and a warm supporter to her death.

MRS. ONSLOW.

Died May the 30th, 1845, at Wem, Salop, aged forty years, Mrs. Selina Huntington, the beloved wife of Mr. Richard Onslow, and daughter of the late Mr. W. Muckley, baptist minister. She has left behind her a husband and six children to deplore her loss.

MR. BARROW.

Died at Ripley, Hants, June the 4th, Mr. James Barrow, builder, &c., for many years a consistent member of the baptist church, Parley. He was much respected by all who knew him. His end was peace.

REV. W. HUMPHRIES.

Died at Braintree, June 13th, in the forty-fifth year of his age, after a protracted and distressing illness, which he bore with Christian fortitude and resignation, the Rev. Wm. Humphries, pastor for the last nineteen years of the baptist church in that town. His end was peace, arising from the assurance of faith as expressed in the words which he selected for his funeral discourse, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

MISCELLANEA.

DISSENTERS' ANTI-MAYNOOTH CONFERENCE AT CROSBY HALL.

In our list of "Recent Publications Approved," is the title of a Report of the proceedings of this meeting which was held on the 20th and 21st of May. It was a noble convocation,—numerous, energetic, and orderly,—composed of men from the different parts of the three kingdoms, independent in spirit, but united in purpose. The names of the delegates and ministers present, now published, show how far it was from being a mere clique, and how very mistaken they are who speak of it with contempt. An effort has been made at Dublin to represent it as a mere gathering of men of extreme opinions, but it was the attempt of gentlemen who were not present, and who could not have been in possession of accurate information.

A larger conference had, indeed, been held previously at the Crown and Anchor Tavern, including both churchmen and dissenters, called together by the Central Anti-Maynooth committee appointed on the tenth of March at Exeter Hall. It may be desirable to say, for the information of our friends at a distance, that some of the leading gentlemen in that movement being anxious that the different bodies of dissenters should co-operate with the members of the established church who were hostile to the bill, were kind enough to express a wish that some London ministers of our denomination should be present at their first committee meeting, if in no other character, in that of visitors. In compliance with this suggestion, attendance was given by Dr. Steane and Mr. Hinton, as secretaries of the Baptist Union, and the editor of this magazine as secretary of the Baptist Board. Conversation took place developing the principles on which opposition to the bill was contemplated; in the course of which Mr. Hinton and the editor stated separately and distinctly their opinion that an attempt to act together would embarrass and enfeeble both parties—the party that wished to oppose the bill because it was a bill for the endowment of grievous errors, and the party that was opposed to all religious endowments. They endeavoured to show, that in an attempt to act together there must be compromises and mutual concessions that would lessen the influence which their documents would have on the country, and that it would be far better that they should agree to act separately than that they should neutralize each other in an effort to be united. These opinions were heard by the committee with courtesy, though with regret. The three ministers already mentioned, then withdrew; and they afterwards learned with satisfaction that the course they had pursued was approved by

their brethren. One or two respectable general baptist ministers acted with the Exeter Hall committee; but we are not aware that any member of the London Baptist Board concurred in its views, while we see the names of twenty-five of that body in the list of those who formed the conference at Crosby Hall.

As our readers have it in their power to purchase for sixpence a Report so much more full than we could possibly supply, we shall not give any further account of the proceedings of this interesting meeting than that contained in the following preliminary statement, which is signed by Mr. Edward Miall and Dr. Price.

"The conference of protestant dissenting ministers and delegates, of the proceedings of which the following is a corrected report, was summoned by a provisional committee, elected by a meeting held at Salters' Hall chapel, London, on Friday, May the 3rd, and was held in order 'that the principles on which nonconformists object to the proposed endowment of Maynooth College should be clearly and distinctly understood by both parliament and the country.' Although an Anti-Maynooth conference had previously been held, at which some dissenters were present and took part, and although scarcely a fortnight elapsed between the issue of the circular calling the second conference and the day of its meeting, about seven hundred gentlemen attended. The proceedings, as will be seen, were conducted with the utmost harmony; the resolutions were based upon sound and intelligible principles; and, whilst the religious differences between protestant nonconformists and Roman catholics were fully recognized, and due importance attached to them by the conference, it will be difficult to discover in the following report a single expression upon which a charge of 'intolerance' can be justly grounded. The conference has succeeded in clearing the great body of dissenters from the reproach which a few eminent men, misunderstanding their sentiments, and misled by previous circumstances, had publicly cast upon them.

"One feature which distinguished the present conference deserves mention. The finance committee reported, within a few hours after the dissolution of the conference, the discharge of every liability which, up to that time, had been incurred, and a small balance in the hands of the banker. This balance, with the addition of subscriptions which were promised, but are not yet paid, will enable the committee to carry out satisfactorily the measures entrusted to them—the presentation, in due form, of the memorial to the Queen; the publication of the resolutions; and the extensive circulation, in proper quarters, of the 'Address to the Irish People.' This is a new feature in the history

of dissenting conventions, and, except in the case of the Anti-State-Church Conference in 1844, we believe, wholly unprecedented."

#### CIRCULAR FROM THE DEPUTIES OF THE THREE DENOMINATIONS.

The deputies of the three denominations of protestant dissenters, presbyterian, independent, and baptist, in, and within twelve miles of London, appointed to protect their civil rights,

To the ministers of their several congregations, with other ministers within her majesty the Queen's dominions.

BELOVED PASTORS AND FRIENDS,—Your candid and prayerful attention is invited to this address, proceeding from a body which though composed of classes somewhat diversified in practice, is yet one with yourselves in the main principles of protestant nonconformity, and in the enjoyment of rights which they desire to transmit unimpaired to their latest posterity.

Suffer us, in our collective capacity, to put you in mind that the moment is arrived when no faithful man should sleep at his post,—and when neutrality is unfaithfulness;—for if he be not unceasingly vigilant, the "strong man armed" will find that "a stronger than he" has come upon him before he is aware, and, divesting him of the armour wherein he trusted, will, with as much impunity as licence, reduce him from his wonted freedom to a bondage as retributive as hopeless.

The measures in progress tend to impart animation and succour to that embodiment of errors which constitutes, in our belief, that system which we are told the Lord himself shall eventually "consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Apart from those other strenuous efforts which are being made in your name and on your behalf, to obstruct the widening and strengthening of that constant source of national discord—state interference with religion—by which its free and undefiled course is impeded; we take upon ourselves to solicit your concurrence in another mode of stemming the evil we so earnestly deprecate.

The anniversary of a day—a Sunday—is approaching, doubly memorable in the records of turpitude and all unrighteousness. We suggest to you, therefore, most respectfully, that occasion be taken to enlighten the minds and refresh the memories of those who, with ourselves, esteem it their honour and glory to have borne, and to continue to bear, the appellation of "protestant," upon the great distinctive principles which that name imparts; and not the less to instil into the minds of the rising generation, on the ensuing 24th of August, which, by a remarkable coinci-



dence in this year of peril, falls again upon a Sunday, sentiments in accordance with the divine precepts concerning injuries and the forgiveness of them.

In the massacre of Paris, begun on the eve of Bartholomew's-day, Sunday, August the 24th, 1572, was seen, according to Hume, "the result of that general conspiracy formed for the extermination of the protestants," when, says an early authority, "above a myriad of Hugonots" were miserably butchered in that city alone.\*

And are not the signs of our times awfully portentous? Shall we not heed the warnings presented by events even now passing in Switzerland, in Germany, and in France, and far off in Polynesia? These events call aloud for special notice, in circumstances when our fears are being awakened by the movements of enemies alike enduring and implacable!

Moreover, are we not beset by foes whose aim is to ensnare us and our countrymen after another manner; to reduce us to mere machines in body and mind, by the rigours of cunningly devised forms and frivolous ceremonies? It was not enough, it should seem, that had been done to signalize Bartholomew's-day, but this day was again selected—a Sunday too—in the year 1662, to perpetrate that other deed, when, according to the chief historian of that event, "more than two thousand"† ministers, in England and Wales were driven from their charges and deprived of their livelihoods, rather than barter their consciences, and betray the sacred interests of their flocks!

Under the sense of the deep and lasting impression these facts and sentiments have produced in us, we submit to your consideration the following resolution, passed at the last annual meeting of the deputies, December the 27th, 1844, John Remington Mills, Esq., in the chair:—

"That it be a respectful recommendation from this body to the dissenting ministers in the metropolis and throughout the empire, to preach a sermon on or near to St. Bartholomew's-day next, August the 24th, commemorative of the principles of dissent; and that the deputies be requested to use their influence in seeing this resolution carried into effect, and to procure either a public or private collection in aid of the funds of this deputation."

The deputies have no selfish ends in soliciting your aid; they have not only bestowed their energies efficiently, but have disbursed for the benefit of the whole body of nonconformists, to go no further back than the year 1826, and ending with the year 1844, no less than £12,824; towards which, only £1,360 were contributed from the funds of kindred societies, and but £245 received from churches

and individuals beyond the limits prescribed as "within twelve miles of London."

That so large a sum, unequalled, so far as we know, by the capabilities of any other society of a like nature, has been expended in protecting, and happily in extending the "the civil rights" of protestant dissenters, need not excite unusual notice, when it is considered that, in the period named, the abolition of the test and corporation acts was procured mainly through the exertions of this body, instituted for that purpose, in the year 1732; and which body has continued, unostentatiously, but not the less successfully, to pursue its objects by addressing the crown, petitioning parliament, memorializing the government, procuring the delivery and the circulation of lectures,‡ publishing resolutions and addresses, and also by obtaining the marriage and registration acts, besides judgments of courts of law in matters affecting the rights of protestant dissenters, and in other ways aiding and protecting the feeble against the strong.

Hence it is evident that the interests of those to whom this appeal is addressed, have formerly been directly benefited, and are at the present time most weightily concerned. But without replenished funds, similar benefits are not likely to be obtained; and consequently, the reputation which this representative body has acquired will be lowered, and that vigilance and efficient protection which have been hitherto enjoyed will be diminished at a time when they are increasingly required.

From all these premises we trust, beloved friends, that you will be induced to preach upon the occasion mentioned; and we recommend that contributions, made by yourselves and friends, be transmitted, by bankers' or post office orders, addressed to the secretary, or in any more convenient way, and they will be duly acknowledged.

Yours, with every testimony of respectful regard,

JOHN REMINGTON MILLS, *Chairman.*

THOMAS PEWTRESS, *Deputy Chairman.*

HULL TERRELL, *Secretary*, 30, *Basinghall St., London, June 4, 1845.*

#### PAINTING TO ILLUSTRATE OUR LORD'S BAPTISM.

The following is the formal offer of a premium of one thousand pounds for an historical painting illustrative of our Lord's baptism, to which we referred in our last number:—

"One thousand pounds are hereby offered to the artist who shall produce the best oil painting of the baptism of Christ, by immersion, in the river Jordan, to illustrate the

\* Davila, *Hist. delle Guerre Civili di Francia*. Venet. 1638. 4to. Lib. v. p. 271.

† Dr. E. Calamy's "Account," ed. 2, 1713. 12mo, vol. ii. p. xxi.

‡ "National Church Establishments Examined, by Ralph Wardlaw, DD."

accounts of the evangelists:—Matthew iii. 13—17; Mark i. 9—11; Luke iii. 21—23; and the following lines from the first book of Milton's 'Paradise Regained,'—

"I saw  
The prophet do him reverence, *on him rising*  
*Out of the water*, heaven above the clouds  
Unfold her crystal doors," &c.

Lines 79 to 85; again, line 288,—

"As I rose out of the laving stream."

"It is required that the size of the work shall be not less than twelve feet by ten, nor greater than fifteen feet by twelve; that the two principal figures shall be at least as large as life; that the time shall be either immediately before the immersion, while John is uttering the words of administration, or immediately after it, while John and Christ are standing in the water to the depth of about two-fifths of their height.

"Two years from this date, will be allowed for the completion and sending in of the pictures. They must be forwarded—in frames not exceeding two inches in width—to a place in London hereafter to be advertised. The whole of the works will be publicly exhibited in the metropolis, for a period of time, not exceeding two months, during which the competing Artists (being so far their own judges) shall by successive eliminations reduce the number of the paintings to FIVE, out of which we will select the one to which the prize shall be awarded.

"With the view of obtaining suitable accommodation for the exhibition, it is requested that the names and address of all artists intending to compete, together, if possible, with the size of their pictures, may be sent to either of our addresses by the 1st of January, 1846, when the precise mode of elimination will be advertised and the money funded for this specific object, in the names of three respectable individuals in London, whose names will be published; and, in the meantime, references will be given, if required, both in London and Edinburgh.

"The competition is open to artists of all nations.

"The £1000 will be paid to the successful competitor before the close of the exhibition; the picture and copyright of it to become our property.

"The utmost care will be taken of the paintings; but we cannot hold ourselves responsible in any case of injury or accident; nor can we defray any of the expenses of their conveyance or removal.

THOMAS BELL,

*Don Alkali Works, South Shields.*

CHARLES HILL ROE,

*Hermitage, Aston Road, Birmingham."*

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THE PROFITS OF THE CHRISTIAN WITNESS.

We congratulate the energetic editor of the Christian Witness, and his coadjutors, on

the fact announced in the number for June, that the profits for the year 1844, after the deduction of all expenses, amounted to seven hundred and eight pounds and eight pence, of which grants have been made to aged ministers amounting to £261. Such a result must be highly gratifying to all concerned in the undertaking; and we are happy to be able to say, that the present announcement is made in terms so explicit as to preclude any doubt that the large sum mentioned is *bona fide* profit from the sale of the magazine.

This fact does not in any degree affect the question of the propriety of the insertion in our February number of a letter respecting which the editor of the Christian Witness complained. No private information respecting the financial results of his enterprise was pretended; all that was said was founded on what seems to have been a misconception of what the editor himself had published in his number for November, since reprinted in our pages, which occasioned the supposition that little profit, if any, would accrue. We can only account for his having written as he did, by supposing that the result proved much more favourable than at that time he himself anticipated; but what could induce our esteemed friend, after he knew that a disclosure so satisfactory was about to be made, instead of stating the fact calmly, to write the four pages in which he animadverted upon us, is even now a mystery that we do not understand. This, however, we have the pleasure to say,—He is evidently clear of the imputation which he supposed that we wished to fasten upon him.

It will not be improper, however, to take this opportunity to recall attention to the important principle laid down in the letter inserted in our number for February,—that it is not justifiable to issue a publication professedly devoting its profits to charitable objects, which may interfere with other funds for similar objects, when there is no reasonable ground to believe that any profits will be realized. The editor of the Christian Witness was laudably anxious to show that it did not apply to his case; but it is not, on that account, the less important as a principle. His was but one of two cases pointed out, to which the writer of the letter supposed it to be applicable; and in the other case, which is within our own denomination, we are not aware that the correctness of his supposition has been denied. We believe the fact to be with regard to that publication, that there have been no profits, and that no profits are expected to accrue at present. There are other works, we believe, in the same predicament, and we are informed that other experiments upon the public of a similar character are in preparation.

Now, if it can be shown that such speculations are deserving of encouragement, let it be shown; but, if not, let the friends of



charitable institutions to which such profits are promised beware, not only that they are not themselves deceived, but especially that they are not induced to assist in supporting a deceptive system.

#### BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

The anniversary services of this Society were held the first week in May, at Edinburgh. The attendance of ministers and friends of the baptist denomination, from different parts, was numerous; and, generally, the proceedings were of an interesting kind. On Wednesday evening, an impressive discourse was preached in the Tabernacle, Leith Walk, by Mr. Aikenhead of Kirkaldy, from the words "By whom shall Jacob arise? for he is small." On Thursday morning, a prayer meeting for supplicating the divine blessing on the labours of the Association was held in the same place. The committee met at twelve o'clock for the transaction of business, and made arrangements for the employment of additional labourers in the interesting fields occupied by the mission in different parts of Scotland. It was very gratifying to observe the strong desire on the part of the committee, whilst increasing the number of the labourers, also to add to the comforts of those devoted and laborious men, and their families, who are already engaged, by increasing their salaries as far as their funds would allow. It is to be hoped that, in both of these laudable objects, the committee will be cordially supported by increased contributions from the different churches and subscribers during the present year. The annual public meeting was held in the evening, in the Bristo Street Chapel, Mr. Innes in the chair. From the report read, by Mr. Haldane the secretary, it appeared that twenty-five missionaries had been employed during the past year who were either wholly or partially supported by the society, and several very gratifying instances were given from their journals and letters of the success attending their labours, especially in the destitute parts of the Highlands and Islands. Mr. H. D. Dickie the treasurer, stated that the funds yet received for the past year (about £905) was considerably under the amount collected the previous year, and urged the friends present to increased exertion in their various localities in behalf of the society's funds. The meeting was addressed by Mr. Kettle, Mr. M'Leod, Mr. J. Arthur, and Mr. A. Watson of Glasgow, Mr. Kirkwood of Berwick, and Mr. Johnston of Cupar. On Friday morning the friends breakfasted together in the large hall of Bristo Street Chapel, Mr. Jonathan Watson in the chair; when several very interesting addresses were delivered, and in-

formation communicated regarding the spread of the gospel at home and on the continent of Europe. Altogether the season was very refreshing to all who enjoyed it

#### BAPTIST COLLEGE AT MONTREAL.

The Montreal Register of May the 8th, contains a gratifying account of transactions which took place on the previous day, when the corner stone of the New Baptist College was publicly laid. Animating addresses were delivered, from which it was our intention to give extracts; but the pressure of other matter forbids. If our correspondents feel disappointment sometimes on account of the omission or abridgment of their communications, it may enable them to sympathize in some degree with the editor, who experiences the feeling far more frequently than all of them together.

#### RESIGNATIONS.

The Rev. Charles Thompson has resigned the pastorate of the church meeting in York Street, Manchester. The Rev. T. W. Appleford, also, owing to continued indisposition, has been compelled to resign the pastoral oversight of the baptist church at Braunstone, Northamptonshire.

#### MARRIAGES.

At Montreal, by the Rev. J. Girdwood, May 13, Mr. STEPHEN SELDEN of Halifax, Nova Scotia, to MARIA REBECCA, eldest daughter of the Rev. J. M. CRAMP, A.M., president of the Baptist College, Montreal.

At the baptist chapel, Blakeney, Gloucestershire, June 3, 1845, by the Rev. W. Copley, Mr. JOHN MILES, clerk of Bullo Pill, to Miss ANN BIRKS of Bullo Cross.

At the baptist chapel, Loughton, Essex, by the Rev. S. Brawn, June 11, Mr. CHARLES WILLIAM SHEERES to Miss MARY ANN KING both of Loughton

At the baptist chapel, Whitechurch, Salop, on the 13th of June, Mr. I. PALMER of Hitchin, Herts, to ANNE, widow of the late Rev. A. WYKE of Westmancote, Worcestershire, and eldest daughter of Mr. Sugars of Hitchin.

At the baptist chapel, Flint Lane, Lincoln, by the Rev. J. Craps, June the 20th, 1845, the Rev. TIMOTHY MOORE of London, to Miss ANN FISHER of Lincoln.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, June the 21st, Mr. GEORGE GROWNS of Biddenden, to SARAH, daughter of Mr. Thomas HOPE of Smarden.

At the baptist chapel, Bishops' Stortford, by the Rev. B. Hodgkins, June 21, 1845, Mr. BENJAMIN OBSMAN, to Miss BETSEY MORRIS, both of Bishops' Stortford.

# CORRESPONDENCE.

ON A MANUAL OF CHAPEL BUILDING.

*To the Editor of the Baptist Magazine.*

DEAR BROTHER,—We beg, through your columns, to make it known to the public, that the following resolutions were passed at the late Annual Session of the Baptist Union, viz.—

“That the members of this Union, now assembled in Session, in reviewing the greatly increased exertions that have been made during the last few years in the building and alteration of chapels, and the large amount annually expended, deem it important to call the attention of the churches to the adoption of some improved mode of erection, which shall, as far as practicable, combine all the advantages of economy, commodiousness, and elegance.

“That to facilitate this object it be referred to the committee to use their best exertions to prepare a manual on the subject of chapel building, which shall especially contain practical directions in reference to choice of ground, style of building, plans, estimates, and contracts, foundation, strength, entrances, mode of lighting by day and night, roof, pewing, baptisteries, and school rooms, with a full statement of those things which ought to be particularly observed or avoided in such erections.”

In order to carry out the work entrusted to them, the committee of the Union have in the first instance directed us to give publicity to the resolutions themselves in the mode we now adopt; and to solicit, as we now most respectfully do, suggestions on the matter to which they relate, from such gentlemen throughout the country as may feel themselves competent and willing to supply them. Communications on the subject may be addressed to the Rev. J. H. Hinton, 13, Liverpool Street, London, and will in all cases be gratefully received.

We are, dear brother, yours sincerely,

W. H. MURCH,	} <i>Secretaries.</i>
E. STEANE,	
J. H. HINTON,	

June 16, 1845.

## EDITORIAL POSTSCRIPT.

Since the Herald was completed, intelligence has been received of the safe arrival of “the Dove” at Fernando Po, on Saturday the 22nd of March. Our friends were all in excellent health. After they passed Sierra Leone they were delayed by a succession of calms, and visited occasionally by a light tornado, but the little vessel acquitted herself most satisfactorily. Mr. Newbegin speaks in the highest terms of captain Milbourn as having won the confidence and esteem both of passengers and seamen. Mr. Clarke says, “Rejoice with us for the Dove has arrived safely after a short passage of forty-five days. All are well. All have been well, with exceptions from sea-sickness during the voyage; and all seem happy in the prospect of usefulness which lies before them.” A

thanksgiving service was held on the evening of their arrival, and on the morrow, the Lord's-day's pleasures at Clarence were enlivened, by the union of residents and new comers in preaching, praying, and partaking together of the instituted commemoration of the Saviour's love.

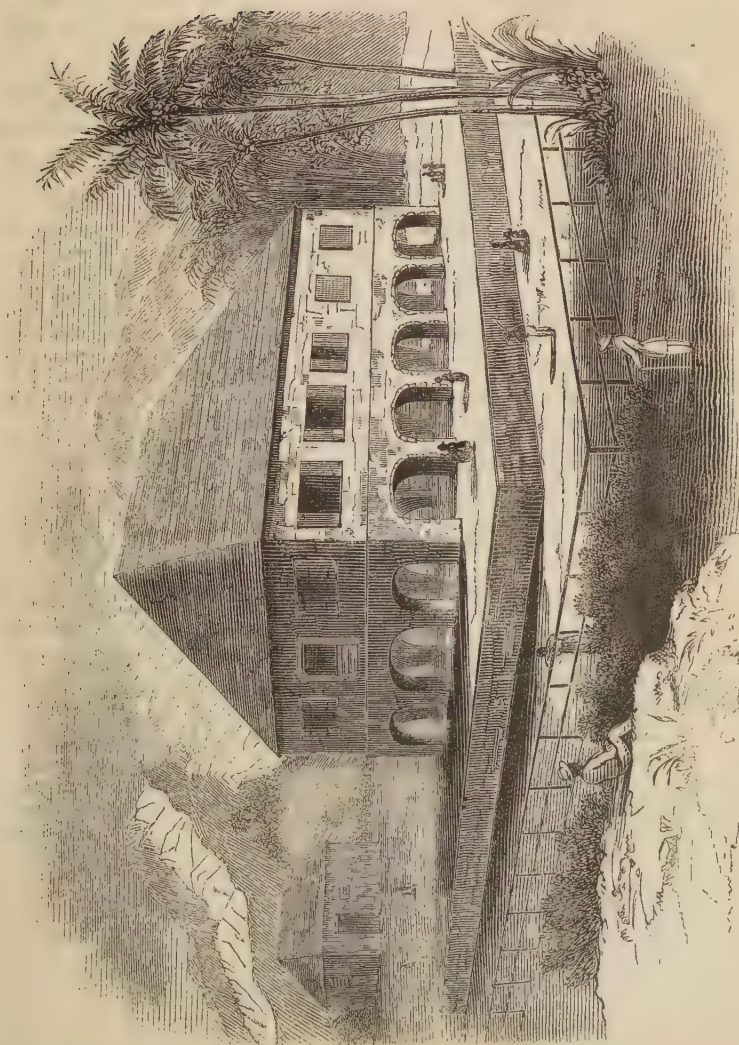
Several of our principal societies have derived seasonable relief and assistance from testamentary arrangements of the late Dr. Newman, which have now taken effect in consequence of the decease of his widow. Out of £10,000 stock, 3 per cent reduced, Dr. Newman bequeathed to the Baptist Missionary Society, the Baptist Home Missionary Society, the Baptist Irish Society, the Particular Baptist Fund, and the Baptist Building Fund, one thousand pounds sterling each; directing that the residue should be equally divided among the following institutions:—the Religious Tract Society, the British and Foreign Bible Society, the British and Foreign School Society, the Widows' Fund, the Aged Ministers' Society, and the Society of Deputies for protecting the civil rights of protestant dissenters. These bequests, amounting to £800 each to the societies of the second class, and £1000 each to the societies of the first class, have all, we are informed been paid by Mr. Pritchard, Dr. Newman's executor.

We are requested to apprise our readers, that Mr. Underhill of Avening House, near Stroud, Gloucestershire, secretary of the society for republishing old baptist writings, is anxious to obtain copies of the following scarce works. 1. The Necessity of Toleration in matters of Religion, by Samuel Richardson, London, 1647, 4to. 2. The Humble Petition and Representation of the sufferings of several peaceable Anabaptists, prisoners in the goal of Maidstone, 1660, 4to. 3. A Plea for Toleration of opinions and persuasions in matters of Religion, by John Sturgeon, London, 1661, 4to.

Mr. Read, of Ipswich, has written to us, expressing his earnest desire that the denomination would give its general support to the society just mentioned, and that its Council would direct its attention to the translation of certain documentary works existing in the German language. Mr. Read says, also, that a statement of Crosby's is incorrect, which Mr. Evans quoted in our number for May, p. 226, alleging that John Morton was the author of a book entitled “Truth's Champion.” The book, he states, is in his possession; its author, he says, was Richard Stoakes; and there are three editions of it, the first in 1651, and the last in 1659. He adds, that there are about twenty baptist authors of this period not mentioned by Crosby.



# THE MISSIONARY HERALD.



STACEYVILLE CHAPEL, CLARENDON, JAMAICA.

## ASIA.

## CALCUTTA.

The Calcutta Missionary Herald contains an account of the proceedings at the Annual Meeting of the Calcutta Baptist Missionary Society, held January 2nd, in the Circular Road Chapel. G. Edmondstone, Esq., C.S., occupied the chair. After Dr. Yates had supplicated the divine blessing on the engagements of the evening, and the Chairman had made a few introductory remarks, Mr. Wenger read the Report, and several excellent addresses were delivered. As these were the speeches of men practically acquainted with the difficulties of missionary work, living in the midst of scenes which the friends of missions at home cannot fully realize, it appears to be desirable to transfer some extracts to our own pages.

The following are the resolutions unanimously adopted by the meeting:—

1. That the Report, an abstract of which has now been read, be adopted and circulated under the direction of the Committee, and that this meeting desires to express sincere and devout gratitude to Almighty God for the measure of success granted to the Society in this and other countries, where its agents are occupied in diffusing the truths of the gospel.

The Rev. T. Boaz, of the London Missionary Society, in moving the above resolution, remarked that he had no hesitation in moving the adoption of the Report an abstract of which had just been read, for it was a brief and faithful account of labour actually performed. This should always be the character of such documents: the more they were faithful records both of the dark and the light, the successes and reverses of missionary labour, the more would they be calculated to enlist the intelligent sympathies and aid of the friends of missions in all countries. It was to be feared that the habit of dwelling so much on the bright, and hopeful, and pleasing nature of missions, had induced in the mind of the church feelings of high immediate expectation which had rendered a constant system of excitement and novelty essential to keep alive the flame of missionary zeal. In the early stage of mission labour there was all the novelty of new people with strange habits and languages—newly discovered lands with their wild, luxuriant, and captivating scenery—a first insight into the religious customs of many people. This, at the onset, and in the absence of conversion, served to keep up the attention of the friends of missions—but it could not be permanently sustained—it only tended to wither the hopes of the church. The labour which to the missionary was a labour of faith, was to distant friends one near at hand. Year after year they inquired when shall these hopes, which have been excited, be realized? No new countries were discovered, no new scenes were depicted; the mere stern reality

of moral and spiritual wretchedness presented itself. Success, he believed, had been adequate to the means used, and the church had no right to expect more than she had reaped, but success had not been equal to the hopes raised in past years. The friends of missions had anticipated only success, and that on a large scale, and so it will be vouchsafed; but hope deferred maketh the heart sick, and the heart of the church had become faint. What she wanted was to be made to realize the real difficulties, as well as the hopes of missionary labour—when she saw and knew the actual trials she would nerve herself for the work, and not wait in soft and dubious expectancy of a miraculous millennium. The fruit of this system had been a lull in the missionary feeling of the church. From this she had been aroused by a new agency, popery and its twin sister Puseyism. By their vigorous and daring efforts they had aroused the church to a sense of her duty; they had at least put her on the defensive. But she must assume the aggressive.

The Rev. G. PEARCE, in seconding the resolution, said: the resolution speaks of success, and of gratitude to God on account of it, and justly so, for notwithstanding the reverses to which the Report alludes, a considerable amount of success has been granted to the Society during the past year. It is my desire, Mr. Chairman, to exercise faith in God, and to excite in others the same grace. It must be allowed that the Report exhibits a vast amount of labour performed in the course of the year. The word of Christ, which is the only appointed means of salvation, has been most extensively proclaimed, and that word is incorruptible seed, it cannot be lost. When a society scatters widely this precious seed, it cannot be said to exist in vain. The past year has been one of almost unprecedented disease and death in this part of the country, and thousands have been cut off around us, yet amidst the dangers that have threatened them, the agents of the Society have all been



spared to continue at their posts. One indeed, formerly in connection with the Society as a missionary, has been called away, but he was gathered as a shock of corn fully ripe, having preached the gospel forty years in this country. With preserved life and health, the missionaries were never generally in better spirits than they are at present, labouring diligently in faith and hope in their Lord's service. Such vigour is of the Lord, and is a pledge of success. But no small degree of success in conversion has been reported. It was justly said by the Chairman that the conversion of one sinner caused joy among the angels of God; but the Report tells not of one but of eighty baptisms during the year, and eight hundred communicants as connected with our churches in Bengal, matters surely of much gratitude to God. We have heard too that the translation and printing of the Bengali Old Testament has just been brought to a conclusion, that considerable progress has been made in the Sanscrit version, and that two editions of the New Testament in ancient and modern Armenian have also been carried through the press. Here is then success of another nature, and occasion of much gratitude to God. Serious reverses have indeed been reported. In two of the churches many have been drawn aside by the seductive influences of anti-christian teachers, but the cloud which hung over them is not so dark as it was, for in one case many that had been led astray have been made to see their error, and to turn to their minister and church with weeping and supplication; and in the other, if report is correct, not a few are desirous of returning, being kept back only by a sense of shame. But the resolution adverts also to the success which has attended the Society's operations in other parts of the world. Mr. Pearce then gave a comprehensive view of the operations of the Society in Africa and America, and closed with an appeal for pecuniary aid.

II. That considering the natural enmity of the human heart to the gospel, and the additional opposition now made by the advocates of popery, this meeting earnestly recommends to all, unremitting perseverance in praying for the out-pouring of the Holy Spirit, and self-denying diligence in the glorious work of winning souls to Christ,—a work in which believers can only be engaged during the brief space of their earthly pilgrimage.

Mr. MORGAN, in moving the second resolution, spoke of the honour of being connected with a Society that had been of such great use as that for the advancement of which they had met that night,—a Society which had been instrumental in putting a stop to exterminating wars, which were being enacted in some parts of their missionary field previous to the arrival of the missionaries. Through its means slavery had been abolished, and the once poor slave is now a free man. There was a time, and that not many years back, when there was not a single

missionary in India, and no place of worship erected—now the state of things is altered, both the missionary and the place are here—the bible is translated and distributed in almost all the languages of the country, children are brought under instruction, and the souls of the perishing are saved. But to the efforts of the missionaries, the resolution states there are two principal opponents; first, the natural heart of man. Whatever philosophers and others may say of the nobleness and the qualities of the heart, the bible tells us plainly man's heart is corrupt; "who can know it?" Man in his unregenerate state delights in all that God hates. Every Hindu god personifies the human heart in all its characteristics. Ask the Hindu why he cheats, and steals, and lies, he points to his gods, and screens his conduct under their examples. He does not hate the gospel because it is bad, but because it is good and holy—because it lays open and does not screen his sinfulness. And this spirit is not only manifested among Hindus, but by all nations and people—the carnal mind is enmity to God. Many methods have been invented and used to do away with the carnality and proneness to sin; but it is only the out-pouring of the Holy Ghost with his influences which can have the effect of making the heart better. The second opponent mentioned is the increasing efforts of the Romanists. When we remember the self-justificatory systems of the church of Rome—its penances, its fasts, its convents, &c., and when we look back on the cruelties of which popery has been the instigator—the abominations of the Inquisition—when we remember the efforts made by the men belonging to that church in the South Sea Islands and other parts of the world, and when we see them coming here to India with a determination to settle in every missionary station—when we think of these things we are ready at first to despair of ever meeting with success. But there is one remedy, and one is mentioned in the resolution,—the means are in our power—"unremitting perseverance in prayer." While, however, we think so much and talk so much of our hatred to popery, there is a vast deal of popery in our own families. We keep up Christmas, Good Friday, Palm Sunday, and we have almanacs in our places of business, where it is distinctly marked, such a day is dedicated to such a saint, and that to another, and so on. Then there is the education of our children by the Jesuits. Children of protestant parents are sent to the institutions of the Jesuits under the impression that nothing is to be done to turn the minds of the children with regard to religion—but this cannot be; the dazzle and display of scenery around them, if there was nothing more, must have their effect. The second way of meeting the opposition of the Jesuits, is by the translation and free circulation of the

bible. The man of sin dreads the bible, for if the bible be true it will be discovered that the popish system is false. They have taken every means to suppress the bible, but they have not succeeded. The bible has been and must be translated, and to make the translated copies of any use there must be bible distributors—these distributors must have supporters. The support is demanded from each of us. We have largely received from India all that she can afford, she in return requires from us the bible. But in giving our support, the resolution reminds us we must exercise self-denial; there must be no interested motives, no pride, no selfishness in our gifts; as we have freely received so we should freely give. We shall never lose by giving of the abundance with which God has favoured each of us. We should remember the great responsibility that attaches to us, and that we are surrounded by a cloud of witnesses. We have met with much success in the past year, let us go forward and unfold the standard of our Lord—victory will crown all our labours.

The Rev. A. SUTTON, of Cuttack, seconded the resolution. The speaker referred to the glorious nature of the work—the winning souls to Christ. One soul is above all price. If this earth were solid gold, and the seas molten silver, it would not purchase a single soul; had one soul been saved during the past twelve months there would be cause for rejoicing, but the Report informs us that eighty souls have been brought into the bosom of the Christian church during the past year. He would notice that the saving of souls was the peculiar work of believers. None but believers can sympathize in the work; it is their support and assistance therefore which is wanted to carry on the work. Look abroad upon the multitudes of benighted heathen, without one to come to their rescue, and be instrumental in saving them from perdition. This Society felt for them, and came to relieve them. They have taught us to feel the gloriousness of the gospel. We are told that there is much opposition;—who ever attempted this work without having much opposition to encounter? But God is able to overcome all difficulties and obstacles, and enable us in the end to triumph over all our enemies. All that Satan can, he will do. Christ knew that such would be, but still he said to the primitive church, “Go, teach all nations.” He will support us in the hour of our need. I believe all the opposition of the present day will result in the good of the church at large. Let us not despair, but be grateful for the success we have had in the midst of so much opposition, and take courage. One reason for congratulation is that, considering the weakness of native converts in general, a larger number have not gone over to the

ranks of the enemy than have. The speaker urged upon all the duty of prayer, constant prayer, to help forward the cause of the Society; and then proceeded to notice some interesting circumstances concerning the state of missionary work in Cuttack, where he has long laboured. A great portion of the word of God has been already translated into the Orissa language: the whole, it is hoped, will be completed during the present year. The distribution of the parts which have been published, Mr. Sutton believes, has not been in vain. He related one pleasing instance of conversion, out of many. It was that of a native teacher, who, from the perusal of the Gospel of Mark, was brought to seek for mercy at the cross of Christ. This man, Mr. Sutton expects on his return to ordain for the ministry. With reference to education, a school was commenced eight years ago for the purpose of instructing orphan children and the children of converts; subsequently it was opened for the reception of children rescued from the Khunds, who had kidnapped them for sacrifice to the gods for rich harvests. There have been more than 200 thus rescued and instructed in the eight years, of whom upwards of forty have been savingly converted.

III. That the following gentlemen be the officers and Committee of this Auxiliary Society for the ensuing year:

*Treasurer*—I. B. Biss, Esq. *Secretaries*—Rev. Messrs. Evans and Wenger. *Committee*—Rev. Messrs. Aratoon, Denham, Leslie, Morgan, Page, Pearce, Thomas, Yates, Messrs. J. S. Biss, J. L. Carrau, P. H. Holmes, F. De Monte, J. Sykes, W. Thomas, and S. G. Wyatt.

The Rev. J. H. PARKER, in moving the third resolution, offered some appropriate observations on the nature and influence of true Christian union. Mr. Parker referred to the cheering influence on his own mind of that spirit of brotherly love and kindness which he had witnessed amongst Christians of every denomination since his arrival at, and residence in, Calcutta. The efforts to effect a closer union amongst the people of God at home, at this time, he looked upon as especially auspicious.

The Rev. J. PARSONS seconded the resolution, and spoke of the responsible station in which members of the Committee were placed: and in the discharge of their duties they required our confidence, our sympathy, our gratitude, and our prayers. He desired the prayers of the church on behalf of one class of men too often forgotten by Christians in their prayers, namely, the translators. And concluded by begging each of those before him to ask themselves the question, “How much have I denied myself for the missionary cause?”

The collection amounted to Rs. 148 in cash, and about 220 in cards.

In our most recent letter from Calcutta, Mr. Thomas says, “Dr. Yates is now



pretty well. Mrs. Pearce has been very ill, but is improving. I have one of my children ill with fever, the rest are in tolerable health."

## AFRICA.

## FERNANDO PO.

From this island advices have been received to the 8th of March. Mr. Saker, who had just returned from the Continent in ill health, says, "Our dear brother Clarke, I find, is absent on a visit to the Boobie Towns. Dr. Prince is well, returned with me to-day from Bimbia, having in great kindness to me, hearing I was sick, come to visit and relieve me. I have left dear brother Merrick and his family tolerably well; but he suffers from a temporary lameness. I am very pleased to find our brother Fuller so much better than when I left."

## WEST INDIES.

TABULAR VIEW OF THE CHURCHES AND STATIONS IN CONNEXION  
WITH "THE JAMAICA BAPTIST WESTERN UNION," FOR 1844.

Churches.	Ministers.	Station formed.	Church formed.	In 1844.			In 1844.			Clear increase in 1844.	Decrease in 1844.	Total No. of Members.	No. of Inquirers.	Sub-stations.	Day-schools.	Sunday schools.
				Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.							
Jericho, St. Thomas in the Vale	E. Hewitt.....	1824 1834	139	1	94	25	3	64	4	118	...	1601	274	1	309	560
Annatto Bay, Metcalfe .....	W. Lloyd .....	1824 1834	20	1	5	17	...	6	...	3	...	966	222	...	50	300
Buff Bay, St. George's .....	Ditto .....	1824 1834	...	10	6	26	10	36	...	56	...	181	41	...	...	350
Port Maria, St. Mary, &c. ....	D. Day .....	1826 1826	...	53	36	3	9	5	78	...	...	708	177	1	169	70
Oracabessa, do., &c. ....	Ditto .....	1827 1829	...	...	...	...	6	6	4	55	...	405	150	...	...	68
Mount Angus, do. ....	Ditto .....	1828 1842	...	38	3	16	7	8	14	30	...	505	300	1	130	240
Ocho Rios, St. Ann. ....	B. Millard .....	1829 1830	...	91	...	9	19	10	4	67	...	871	348	1	158	560
St. Ann's Bay, do. ....	T. F. Abbott .....	1829 1830	...	...	5	1	6	16	2	1	19	261	110	...	...	...
Coultart Grove, do. ....	Ditto .....	1835 1838	...	...	...	...	...	...	...	...	...	...	...	...	285	862
Brown's Town, do., &c. ....	Ditto .....	1830 1831	150	14	11	16	7	63	1	98	...	1778	300	1	111	384
Sturge Town, do. ....	J. Clark .....	1839 .....	...	48	12	4	6	1	8	49	...	555	143	...	...	280
Salem, do. ....	Ditto .....	1843 .....	...	10	...	2	2	4	4	7	...	274	60	...	...	...
Bethany do. ....	H. J. Dutton .....	1836 1839	...	30	7	11	25	26	30	...	33	814	...	1	86	320
Clarksonville, do. ....	Ditto .....	1839 1840	...	15	...	...	...	...	...	...	...	197	...	...	69	210
Stewart Town, Trelawny .....	B. B. Dexter .....	1829 1836	...	39	3	6	7	45	6	...	11	113	59	...	126	158
New Birmingham, do., &c. ....	Ditto .....	1829 1829	...	108	5	30	24	20	44	55	...	1332	340	...	173	365
Rio Bueno, do. ....	J. Knibb .....	1827 1827	...	92	21	8	16	10	20	75	...	980	412	...	...	...
Falmouth, do., &c. ....	Ditto .....	1831 1837	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Refuge, do., &c. ....	Ditto .....	1843 .....	...	57	1	10	23	6	20	2	17	748	70	...	214	960
Kettering, do., &c. ....	Ditto .....	1836 1837	...	27	41	3	...	...	...	4	...	340	...	...	143	125
Waldensia, do., &c. ....	J. E. Henderson .....	1836 1837	...	31	1	30	9	19	49	23	38	618	107	...	34	96
Unity, do. ....	Ditto .....	1842 1842	...	12	15	...	3	...	9	18	...	201	25	...	...	...
Bethsephail, St. James .....	T. B. Picton .....	1841 1843	...	101	26	C2	37	79	...	73	...	1468	248	2	118	153
Hastings, Trelawny .....	Ditto .....	1824 1825	...	...	...	...	...	...	...	...	...	...	90	...	59	124
Salter's Hill, St. James .....	W. Denny .....	1834 .....	...	14	...	2	1	2	...	13	...	200	...	...	...	...
Malden, do. ....	Ditto .....	1837 1840	...	14	...	2	1	2	...	13	...	196	...	...	59	90
Bethsalem, St. Elizabeth .....	J. May .....	1840 1841	...	62	9	62	21	18	113	7	36	1284	...	1	153	250
Providence, do. ....	Ditto .....	1824 1824	...	22	5	18	21	6	41	9	32	725	105	2	36	160
Montego Bay, St. James .....	P. H. Cornford .....	1829 1839	...	...	7	1	3	...	6	...	...	181	58	...	...	53
Gurney's Mount, Hanover .....	E. Woolley .....	1835 1842	...	...	...	...	...	...	...	...	...	846	...	...	42	...
Fletcher's Grove, do. ....	Ditto .....	1830 1830	...	67	...	28	1	29	26	17	...	303	...	...	...	...
Luca, do. ....	E. J. Frances .....	1831 1835	...	11	...	4	...	8	11	12	...	389	180	...	135	173
Green Island, do. ....	Ditto .....	1835 1842	...	137	19	13	54	18	19	78	...	390	50	...	64	373
Mount Carey, St. James .....	T. Burchell .....	1835 1842	...	66	16	11	19	4	19	4	47	386	60	...	102	177
Shortwood, do. ....	Ditto .....	1830 1842	...	42	18	15	21	7	18	29	...	725	340	4	...	151
Bethel Town, Westmoreland .....	Ditto .....	1835 1842	...	53	2	18	12	...	8	47	...	406	116	2	...	...
Savanna-la-Mar, do., &c. ....	J. Hutchins .....	1828 1829	...	47	...	9	16	3	12	7	18	...	...	...	...	...
Fuller's Field, do. ....	W. Hume .....	1827 1828	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total....			1657	291	455	509	246	768	99	1036	255	21836	3812	21		

## BAHAMAS.

A letter from Mr. Littlewood, dated Grand Cay, April 9th, gives a detailed account of sufferings which he, Mrs. Littlewood, and their child, had experienced in a recent voyage from Turk's Island. The vessel was lost, but the passengers reached land in a boat. "This," says Mr. Littlewood, "is the fourth time that I have been shipwrecked in less than four years. In three of them my beloved has shared with me; but none exceeded this in severity, and the mercy of God was never more abundant towards us."

## HOME PROCEEDINGS.

Since the Herald for June was sent to press, the following sums have been promised towards the grant to Jamaica.

W. Collins, Esq., additional.....	20	0	0	Dr. Hoby .....	10	10	0
John Heard, Esq. ....	25	0	0	Miss Head .....	5	0	0
Thomas Gurney, Esq. ....	20	0	0	" May slavery perish " .....	10	0	0
" It is the Lord's " .....	5	0	0	F. W. Cobb, Esq.....	5	0	0
W. L. Smith, Esq.....	20	0	0	Norwich.....	31	12	0
Joseph Gurney, Esq.....	25	0	0	Bristol, additional .....	30	0	0
Mr. Marlborough .....	10	0	0	Pershore.....	17	0	0
Mrs. Marlborough.....	10	0	0	J. Vines, Esq.....	5	0	0
Miss Lawrence .....	5	0	0	J. Fenwick, Esq.....	5	0	0
A Friend .....	10	0	0	Thomas Bignold, Esq. ....	20	0	0
W. Rouse, Esq.....	20	0	0				

Further donations are most urgently requested.

## PUBLIC MEETING, JULY 1, 1845.

A Public Meeting will be held on Tuesday evening, July 1st, at Finsbury Chapel, on the occasion of Mr. Knibb's returning to Jamaica. Service to commence at half-past six.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	AT SEA .....	Milbourn, T. ....	One letter, no date, received April 28.
CLARENCE .....	Clarke, J. ....	Dec. 8 & 21, Jan. 6, 14, 15, & 24, Feb. 6, 14, and 24, March 6, 7, 8, and 19.	
	Gallimore, M. ....	March 7.	
	Merrick, J. ....	Jan. 8 and 21.	
	Norman, W. A. ....	February 14.	
	Prince, G. K. ....	Dec. 27, Jan. 18, March 8.	
	Saker, A. ....	Dec. 27, Jan. 9, March 3 & 8.	
	Sturgeon, T. ....	Dec. 12 & 17, Feb. 5 & 14.	



AMERICA.....	HALIFAX .....	Belcher, J.....	April 2.
		Pryor, J.....	May 1.
	MONTREAL.....	Cramp, J. M.....	March 26, April 26 and 28 May 13 and 27.
		Cramp, Thos. ....	March 22.
	NEW YORK.....	Babcock, R.....	March 31, May 9.
	ROXTON, SALEM .....	Beaudin, J. B.....	April 18.
ASIA.....	AGRA .....	Williams, R.....	March 21, April 19.
	BENARES .....	Small, G. ....	Feb. 17, March 20.
	BUDGE BUDGE .....	Page, J. C. ....	Feb. 17.
	CALCUTTA .....	Evans, W. W....	March 29.
		Thomas, J.....	Feb. 7, March 7 (2 letters), & March 20, April 7, April—
		Wenger, J.....	April 8.
		Yates, W.....	Jan. 3.
	COLOMBO.....	Davies, J.....	Feb. 14, March 14, April 17.
	DACCA .....	Robinson, W.....	Feb. 11.
	DINAGEPORE.....	Smylie, H.....	Jan. —, March 5.
	ENTALLY.....	Denham, W. H.,	Feb. 6.
		Pearce, G. ....	March 6, April 7.
	HONG KONG.....	Macgowan, D. J..	Jan. —.
	KAENMARI.....	Parry, J.....	Feb. 11.
	MONGHIR.....	Lawrence, J.....	April 11.
		Parsons, J.....	March 8.
	MUTTRA .....	Makepeace, J. ....	March 20, April 15.
	PATNA.....	Beddy, H.....	April 15.
		Heinig, A.....	March 4.
	SAMARANG.....	Brückner, G.....	Oct. 9.
	SERAMPORE.....	Marshman, J. ....	March 19.
		Wenger, J.....	Feb. 6.
AUSTRALIA .....	SYDNEY .....	Saunders, J. ....	Jan. 2.
BAHAMAS .....	GRAND CAY .....	Littlewood, W....	Jan. 25, April 9 and 12.
	NASSAU .....	Capern, H.....	March 11 & 25, April 12.
		Griffin, W. P....	April 14.
		Lindsey, S., & ors.	May 12.
		Rycroft, W. K....	Jan. 21, March 14, 16, & 25, April 14, May 12.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	March 25, April 10, May 22.
		Jones, J.....	April 1.
HONDURAS .....	BELIZE .....	Buttfield, J. P....	Jan. 17 and 20, March 28.
		Henderson, A.....	Dec. —, March 28.
JAMAICA .....	ANNOTTA BAY .....	Lloyd, W.....	March 21.
		Lloyd, E. A.....	April 4.
	BETHANY .....	Dutton, H. J....	April 20.
	BROWN'S TOWN.....	Clark, John.....	March 6, May 6.
	CALABAR .....	Tinson, J.....	Feb. 5, March 4 & 21, April 5 and 19, May 5.
	FALMOUTH.....	Knibb, W.....	March 7, April —.
	FLINT RIVER.....	Woolley, E.....	March 8.
	GUY'S HILL.....	Armstrong, C....	March 4.
	JERICHO .....	Hewett, E.....	April 10.
	KETTERING.....	Francies, E. J....	Feb. 20.
	KINGSTON .....	Hands, T. ....	Feb. 5, March 8.
		Oughton, S.....	April 22.
		Whitehorne, S....	Feb. 21.
		Wood, J. H. ....	Feb. 5, March 11, April 22.
	MONTEGO BAY.....	Cornford, P. H....	Feb. 5, April 4.
	MOUNT CAREY.....	Burchell, T. ....	March 8 & 21, April 5, May 3.
	MOUNT HERMON.....	Hume, J.....	March 5.

OLD HARBOUR .....	Taylor, H. C.....	April 22.
PORT MARIA .....	Day, D.....	Feb. 21, March 6 and 19, April 19.
	Teall, W.....	March 7.
PROVIDENCE.....	Gay, R.....	March 21.
ST. ANN'S BAY .....	Abbott, T. F.....	Feb. 2, April 16 & 22.
	Do., & others...	April 10 (2 letters).
SALTER'S HILL.....	Dendy, W.....	Feb. 1 and 24.
SPANISH TOWN.....	Abbott, T. F. & ors.	April 4.
	Bullock, R.....	April 17.
	Dowson, T.....	March 11, May 9.
	Francies, E. J. ...	Feb. 5, March 10.
	Kingdon, J.....	April 23 and 26.
	Maclean, J., & ors.	April 17.
	Phillippo, J. M...	Feb. 12 & 22, March 5, 8, & 22, April 7, 22, & 27, May 6 & 7 (2 letters).
	Do., & Abbott, T. F.	April 22.
	Robertson, T. A.	April 19.
STEWART TOWN.....	Abbott, T. F.....	Feb. 20, March 7 & 19.
	Do., & Phillippo, J. M.	Feb. 20.
	Knibb, W.....	Feb. 19.
	United Missrs....	Feb. 21 (2 letters).
	Wood, J. H.....	Feb. 20.
VALE LIONEL.....	Evans, G. P.....	Feb. 17, April 20.
YALLAHS.....	Hands, T.....	April 19 (2 letters), May 8.
MADEIRA.....	FUNCHAL.....	Milbourn, T.....
		Feb. 17.
	Newbegin, W....	Feb. 17.
	Thompson, T.....	Feb. 17.
ST. VINCENTS.....	Francies, E. J. ...	March 24 and 26.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.....
		Feb. 20, March 3 & 21, May 6.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Clement and Miss Sargeant, Laytonstone, for a box of clothing, for *Rev. A. Henderson, Belize* ;  
 Ladies, at Hackney, for a box of useful and fancy articles, for *Rev. W. W. Evans, Calcutta* ;  
 Friends, at Brighton, for a box of clothing, &c., for *Mr. Alexander Fuller, Western Africa* ;  
 General Missionary Working Society, Brighton, for a parcel of useful and fancy articles, for *Rev. J. Merrick, Western Africa* ;  
 Rev. J. Smith, Park Street, for a parcel of tracts, &c., for *Rev. G. Cowen, Trinidad* ;  
 Miss Appleyard and Miss Cousins, Hebden Bridge, for a parcel of clothing, for *Africa* ;  
 Mrs. Marshall, Halifax, for a parcel of clothing, for *Africa* ;  
 Mrs. John Walker and Miss Tate, Halifax, for a parcel of clothing, for *Africa* ;  
 Mrs. Bowman, Sheffield, for a parcel of Magazines ;  
 Mrs. Harbottle, Rochdale, for a box of books, for *the Academy, Colombo* ;  
 Friends, at Newtown, for a parcel of useful articles, for *the same* ;  
 Mrs. Marlborough, for a parcel of clothing, &c., for *Rev. J. Merrick, Western Africa* ;  
 Mr. W. Perrin, Kingswood, for a parcel of Magazines ;  
 A Friend, for a parcel of Magazines ;  
 Mr. Tillyard, jun., for a Greek Testament, for *the Academy, Ceylon* ;  
 A friend, Walworth, by Rev. J. Angus, for four parcels of useful and fancy articles ;  
 Mr. James Loades, Camberwell, for a parcel of Magazines ;  
 Mr. Lonsdale, for a parcel of Magazines ;  
 The British and Foreign School Society, for a case of school materials, for *Rev. W. Littlewood, Bahamas* ;  
 T. C. M., for a parcel of Magazines ;  
 Joseph Hanson, Esq., for a parcel of Magazines ;

Thomas Gurney, Esq., for a parcel of Magazines;  
 Young friends connected with Sunday School, Counterslip, Bristol, for a box of clothing,  
 for *Rev. J. Clarke, Western Africa*;  
 Friends, at Earl's Colne, for a parcel of Magazines, for *Africa*;  
 Miss L. Mathieson, Bishopsgate Street, for 5 vols. of the Children's Magazine, for *Africa*;  
 Miss Shaw, for a parcel of Magazines, for *Africa*;  
 Friends, at Salters' Hall Chapel, and others, for a box of haberdashery, for the *Patna Orphan Refuge*;  
 The Misses Ball, Wren, and Thackery, by Mr. Hatchard, for a box of useful and fancy  
 articles, for *Africa*;  
 Mrs. A. Payne, Colchester, for a parcel of Magazines.

The Committee gratefully acknowledge the receipt of a copy of *The Asiatic Researches*, 9 vols., and of *Picart's Religious Ceremonies of all Nations*, 6 vols., from R. B. Sherring, Esq., of Bristol, for the Mission Library.

Donations to the Mission Library of books of travels and of works illustrative of the state and manners of foreign nations, and of the progress of Christian missions, will be of great service to the Society.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of March, 1845,—continued.*

	£	s.	d.		£	s.	d.		£	s.	d.
Portsmouth, Portsea, & Gosport, continued—				HERTFORDSHIRE.				Watford—			
Ebenezer—				Bishop Stortford—				Collection .....	17	11	0
Collection .....	3	1	0	Contributions, for <i>Dove</i>	2	19	0	Contributions .....	43	14	5
Juvenile Society ..	3	0	0	Hertford—				HUNTINGDONSHIRE.			
Forton—				Contributions, by Rev.				Bluntisham—			
Collection .....	2	2	10	E. Adey, for <i>Schools</i>	3	0	0	Contributions .....	13	8	1
Contributions .....	1	8	8					St. Ives—			
Do., Sun. School	0	11	0	Hitchin—				Collections (moiety)...	15	5	10
Landport—				Collection .....	15	3	5	Do., Houghton (do.)	3	11	6
Contribution .....	1	17	4	Do., Walkern .....	3	1	0	Contributions .....	28	0	0
Do., Sun. Schools	1	18	4	Do., Stevenage .....	1	10	2	Do., Juvenile Society			
Do., do., Teachers,				Contributions .....	21	3	6	(moiety) .....	5	5	9
for <i>Dove</i> .....	0	10	0	Do., for <i>Native Child</i> ,				Do., Sunday School			
Marie-la-Bonne—				<i>Entally</i> .....	4	0	0	(do.) .....	0	10	0
Contributions (1843)	1	7	7	Do., for <i>Schools</i> .....	5	7	6	Ramsey—			
Do., Sun. School ..	0	10	7					Collections .....	13	7	1
	92	5	3	Acknowledged before	50	5	7	Contributions .....	12	7	7
Acknowledged before					34	0	0	Do., for <i>Dove</i> .....	1	6	0
and expenses .....	63	18	6		16	5	7	KENT.			
	28	6	9	Markyate Street—				Ashford—			
Southampton—				Contributions, for <i>Dove</i>	1	1	10	Contributions, for <i>Dove</i>	1	3	0
Collections .....	8	15	8	Royston—				Bessels Green—			
Contributions .....	7	6	8	Contributions .....	5	14	0	Sunday School, for			
Do., Juvenile Aux-				Do., for <i>Translations</i>	0	10	0	<i>Africa</i> .....	1	10	0
iliary .....	5	11	6					Broadstairs .....	4	10	0
Do., Sunday School	2	2	0	St. Albans—				Canterbury—			
Wallop—				Collection .....	17	10	4	Collections .....	25	8	7
Contributions, for <i>Dove</i>	0	13	2	Contributions .....	18	0	7	Contributions .....	44	18	0
Winchester—				Do., for <i>Entally</i> .....	3	0	0	Do., for <i>Jamaica</i>			
Whitchurch, John,				Do., Juvenile Society	18	11	6	<i>Schools</i> .....	3	0	6
Esq., additional, for				Do., do., for <i>Dove</i> ..	2	6	0	Do., Juvenile Asso-			
<i>Jubilee Fund</i> .....	5	0	0					ciation .....	56	14	3
								Do., for <i>Dove</i> .....	3	15	0
HEREFORDSHIRE.				Acknowledged before	59	8	5		133	16	4
Ryeford—				and expenses .....	45	6	6	Acknowledged before	35	2	0
Contributions, for <i>Dove</i>	1	5	0		14	1	11		98	14	4
Withington—				Ware—				Chatham, Zion Chapel—			
Box, by Mrs. Davies	0	10	0	Contributions, by Rev.				Sunday School, for <i>Dove</i>	2	6	2
				E. Adey, for <i>Schools</i>	2	15	0	Dover—			
								Salem Chapel .....	14	0	0



	£ s. d.		£ s. d.		£ s. d.
Pentside—		Second Church—		Burgh—	
Sunday School, for		Collection .....	5 3 0	Collection .....	5 0 0
<i>Dove</i> .....	1 0 0	Contribs., Sunday		Contributions, for <i>Dove</i>	1 0 0
Eynsford—		School, for <i>Dove</i> ...	1 0 0	Horncastle—	
Collection .....	3 8 0	Liverpool—		Collection .....	7 16 9
Contributions .....	18 5 1	Collections—		Contributions .....	4 7 8
Do., Sunday School	1 3 0	Public Meeting...	20 11 9	Do., Sunday School	1 6 11
Do., for <i>Dove</i> .....	2 5 6	Do., Children's	6 1 9	Do., for <i>Dove</i> .....	1 0 0
Folkstone .....	9 14 0	Proceeds of Tea		Lincoln—	
Footscray—		Meeting.....	3 17 0	Contributions, for <i>do.</i>	2 0 0
Contributions, for <i>Dove</i>	2 4 0	Contributions .....	51 1 0	Spalding—	
Maidstone—		Do., for <i>Translations</i>	5 10 0	Collection .....	2 17 4
Ladies' Association,		Do., for <i>African</i>			
King St. and Bethel		<i>Savo Mill</i> .....	3 0 0	NORFOLK.	
Chapels .....	26 19 1	Myrtle Street—		Diss—	
Juvenile Society, King		Collections.....	52 0 0	Contributions, for <i>Dove</i>	2 4 0
Street.....	4 0 0	Ladies' Society .....	13 8 5	Fakenham—	
Do., do., for <i>Dove</i> ...	1 0 0	Sunday School .....	3 12 7	Sunday School, for <i>do.</i>	0 10 0
Margate—		Pembroke Chapel—			
Collection .....	6 2 0	Collections .....	66 11 7	NORTHAMPTONSHIRE.	
Contributions .....	15 12 3	Contributions .....	179 3 5	Bugbrook—	
Do., Sunday School,		Do., Bible Class...	2 2 0	Contributions, for <i>Dove</i>	0 10 0
for <i>Dove</i> .....	0 10 0	Do., Sun. Schools,		Guildborough—	
Ramegate .....	80 5 4	for <i>Two Orphan</i>		Sunday School, for <i>do.</i>	1 0 0
Smarden—		<i>Hindoo Girls</i> ...	4 0 0	Kettering—	
Contributions, for <i>Dove</i>	0 12 6	Soho Street—		Contributions .....	14 14 8
Staplehurst .....	6 10 0	Collection .....	8 0 8	Do., Sunday School	0 18 2
Tenterden and Biddenden—		Contributions .....	3 2 0	Ditto, Independent	
Sunday School, for		Do., for <i>Dove</i> .....	0 10 0	Congregation, by	
<i>Dove</i> .....	1 6 0	Great Crosshall Street—		Rev. T. Toller....	2 0 0
Woolwich—		Collection .....	4 10 0	Middleton Cheney—	
Collections—		Sir Thomas's Buildings		Contributions, for <i>Dove</i>	1 0 0
Public Meeting....	23 14 8	Collection .....	5 0 0		
Queen Street.....	16 5 9		432 2 2	NORTHUMBERLAND.	
Enon Chapel.....	1 15 1	Acknowledged before		Berwick on Tweed—	
Contributions .....	11 13 4	and expenses.....	377 12 2	Collections—	
Do., Sunday School,			54 10 0	Baptist Chapel .....	27 10 9
Enon Chapel.....	0 18 6	Manchester—		1st Relief Church...	2 9 4
	54 7 4	Union Chapel—		Contributions .....	1 0 0
Acknowledged before		Congregational and		Do., for <i>African</i>	
and expenses.....	47 6 0	Juvenile Society		<i>Savo Mill</i> .....	5 0 0
	7 1 4	(moiety).....	35 0 0	Do., Sun. School,	
LANCASHIRE.		Simpson, J. A., Esq.,		for <i>do.</i> .....	0 11 6
B cup—		donation .....	3 0 0	Young Men's Mission-	
Contributions, for <i>Dove</i>	0 11 9	Contributions, for		ary Society.....	2 0 0
Blackburn—		<i>Dove</i> .....	9 7 1	Friend to Missions...	0 10 0
Contributions, for		Do., for <i>African</i>		Legacy from Friend,	
<i>Dove</i> .....	1 0 0	<i>Savo Mill</i> .....	1 0 0	for <i>Africa</i> .....	5 0 0
Bolton—		York Street—		A Friend, for <i>do.</i> ...	1 0 0
Collections, &c.....	10 0 0	Juvenile Society ...	7 0 0	Sunday School, for <i>Dove</i>	1 15 0
Chowbent—		Sunday School, for		Broomley—	
Collection .....	2 2 6	<i>Dove</i> .....	3 0 0	Collection .....	5 0 0
Contributions .....	2 11 6	Preston—		Do., Forge .....	0 5 6
Do., Children, for		Contributions, for <i>do.</i>	0 10 0	Contribution .....	0 5 0
<i>Dove</i> .....	1 0 0	Rochdale—		Ford Forge—	
Cloughfold—		Contributions, for <i>do.</i>	1 15 0	Contributions, for	
Contributions, for <i>Dove</i>	1 0 0	Salden—		<i>Africa</i> .....	5 0 0
Goodshaw Chapel—		Foster, George, Esq.,		Do., for <i>African Savo</i>	
Contributions, by		A.S. ....	100 0 0	<i>Mill</i> .....	1 0 0
Master A. F. Nichols,		Tottlebank—		Hexham—	
for <i>do.</i> .....	1 0 0	Contributions .....	2 3 6	Contributions .....	1 10 6
Haslingden—		Do., for <i>Dove</i> .....	1 0 0	Newcastle on Tyne—	
Contributions, for <i>do.</i>	2 0 0			Contributions .....	28 9 7
Preston—		LEICESTERSHIRE.		Do., for <i>Translations</i>	4 2 0
Collections.....	7 4 5	Leicester—		New Bridge Street—	
Contributions .....	8 0 2	Contributions (addi-		Contributions .....	4 0 7
Do., for <i>Schools</i> .....	6 15 0	tional).....	27 11 6	Do., for <i>Africa</i> ...	0 10 0
Do., for <i>Dove</i> .....	3 0 5	Do., Sunday School	1 18 8	New Court—	
Do., Juvenile As-		Loughborough—		Contributions, for	
sociation.....	4 0 0	Sunday School, Spar-		<i>African Savo Mill</i>	2 0 0
Legacy, H. Cross, Esq.	5 0 0	row Hill, for <i>Dove</i> ...	1 0 0	Tutill Stairs—	
Wigan—				Collection .....	10 7 7
First Church—		LINCOLNSHIRE.		Contributions, for	
Collection .....	10 0 8	Boston—		<i>African Savo</i>	
Contributions .....	6 0 0	Collection .....	7 19 8	<i>Mill</i> .....	5 15 0
Do., for <i>African</i>		Contributions .....	1 1 4	Do., for <i>Dove</i> ...	1 9 6
<i>Savo Mill</i> .....	0 2 6	Do., Sunday School	0 9 9	Do., Juvenile So-	
Do., Sun. School,				cietv.....	2 6 3
for <i>Dove</i> .....	1 9 9			Do., Sunday School	0 16 0

	£ s. d.		£ s. d.		£ s. d.
Carville—		SHROPSHIRE.		Stogumber—	
Collection .....	2 10 0			Collection .....	3 0 0
North Shields—		Oswestry—		Taunton—	
Collections .....	5 1 0	Collection .....	8 11 4	Collection .....	13 4 8
Contributions .....	6 0 6	Contributions (in part)	5 16 7	Contributions .....	13 4 6
Do., for Schools .....	1 10 0		14 7 11	Do., for Africa .....	1 0 0
Do., for Translations .....	0 5 0	Deduct for Baptist Irish Society .....	2 7 6	Upottery—	
NOTTINGHAMSHIRE.			12 0 5	Collection .....	2 0 0
Southwell—		Pontesbury—		Watchet and Williton—	
Contributions, for Dove .....	1 0 0	Collection .....	2 1 7	Collection, Watchet ...	3 4 8
Sutton on Trent—		Shiffnal—		Contributions, do. ....	5 0 0
Collections, &c. ....	8 0 0	Collection, Zion Chapel	3 0 0	Do., Williton .....	3 1 0
Contributions, for Dove .....	1 0 0	Contributions .....	2 0 0	Wellington—	
OXFORDSHIRE.		Shrewsbury—		Collection .....	8 12
OXFORDSHIRE Auxiliary, by T. Bartlett, Esq.—		Collection .....	10 14 5	Contributions .....	11 5 0
Abingdon—		Contributions .....	4 15 7	Do., Sunday School, Rowgreen .....	0 5 0
Collections .....	13 8 2	Do., Sunday School		STAFFORDSHIRE.	
Contributions .....	21 8 6	Girls .....	1 12 9	Ashton-under-Lyne—	
Do., Sun. School .....	1 2 10	Snailbeach—		Collection .....	10 4 8
Do., for Africa .....	2 0 0	Collection .....	4 10 0	Contributions .....	12 3 5
Do., Female Education in India .....	6 6 4	Wellington—		Do., for Dove .....	4 5 0
Arlington—		Collection .....	7 17 8	Burton on Trent—	
Collection .....	2 12 0	Contributions .....	9 2 4	Sunday School, for do. ....	2 4 1
Contributions .....	5 13 10	SOMERSETSHIRE.		Hanley—	
Burford—		Bampton—		Collection .....	4 3 0
Collection .....	1 8 11	Contributions, by Mr. Pomeroy, for Translations .....	0 5 0	Contributions .....	7 3 6
Contributions .....	6 15 0			Do., Sunday School, for Dove .....	1 0 0
Chadlington .....	1 10 0	Bath—		Walsall—	
Chipping Norton—		Collection .....	10 17 6	Contributions, for do. ....	0 17 1
Collection .....	7 6 5	Do., and Contributions, Somerset St. ....	16 0 0	Do., Sunday School, for do. ....	0 14 0
Contributions .....	3 3 8	Contributions .....	24 19 6	SUFFOLK.	
Coate, Bampton, &c.—		Do., for Dove .....	1 0 0	Ipswich—	
Collection, Coate .....	2 13 2	Do., for Africa .....	4 12 8	Stoke Green—	
Do., Standlake .....	1 10 0	Do., Juvenile Association, York St. ....	18 17 9	Contributions, for Dove .....	2 11 9
Contributions .....	2 14 8	Do., Sunday School, Tiverton .....	0 9 6	Turret Green—	
Ditto, Bampton Sunday School .....	0 4 0	Bedminster—		Collection .....	6 10 6
Faringdon—		Contributions, for Dove .....	1 0 0	Contributions .....	10 10 6
Collection .....	1 12 6	Boro'bridge—		Do., for Dove .....	1 17 0
Contributions .....	1 19 6	Collection .....	0 15 0	Otley—	
Hook Norton—		Contributions .....	1 6 5	Sunday School, for do. ....	1 0 0
Collection .....	5 0 2	Bridgewater—		Stoke Ash—	
Wheeler, Mrs. ....	2 0 0	Contributions, for Dove .....	0 18 9	Contributions, for do. ....	0 13 1
Lechlade—		Bristol, by R. Leonard, Esq. ....	31 11 6	SURREY.	
Contributions .....	1 5 0	Counterslip—		Croydon—	
Middleton Cheney—		Contributions, for Dove .....	3 14 0	Contributions, by Rev. E. Adey, for Schools .....	1 10 0
Collection .....	2 2 4	Do., Sun. School, for do. ....	4 2 7	Kingston—	
Oxford—		Chard—		Marsh, Mr. John, for do. ....	0 10 0
Collections .....	14 1 10	Contributions .....	4 0 0	SUSSEX.	
Contributions .....	23 6 4	Do., for Dove .....	1 0 0	Battle—	
Do., for West India Schools .....	5 0 0	Cheddar—		Contributions, for Dove .....	0 16 2
Do., for East India Schools .....	1 5 0	Contributions .....	12 3 6	Hastings—	
Schools .....		Do., for Dove .....	1 8 0	Contributions, for do. ....	1 11 0
Shipston—		Creesh—		WARWICKSHIRE.	
Collection .....	2 1 4	Collection .....	0 18 0	Alcester—	
Contributions .....	0 14 0	Crewkerne—		Contributions, for Dove .....	1 12 6
Do., Sun. School .....	0 10 2	Collection .....	4 8 5	Birmingham—	
Stow on the Wold—		Hatch—		Sunday Schools, New Hall St., for Dove .....	1 1 0
Collection .....	1 0 0	Moniton—		Coventry—	
Woodstock—		Collection .....	2 6 8	Contributions, for do. ....	1 11 11
Collections .....	6 10 6	Contributions .....	0 16 6	Do., Sunday School, Cow Lane, for do. ....	1 5 2
Contributions .....	6 9 6	Isle Abbott—		WILTSHIRE.	
Do., Sun. School, for Dove .....	1 3 8	Collection .....	1 10 0	Keynsham—	
149 19 4		Lyme Regis—		Contributions, for Dove .....	0 10 0
Acknowledged before and expenses .....	101 10 10	Collection, &c. ....	4 16 0	Do., Sunday School, for do. ....	0 10 0
48 8 6		Minthead—			
		Contributions .....	1 15 0		
RUTLANDSHIRE.		Do., for Africa .....	1 0 0		
Oakham—		Saint Hill—			
Contributions .....	7 11 10	Collection .....	0 18 0		

	£	s.	d.
Penknap—			
Contributions, for <i>do.</i>	1	0	0
Salisbury—			
Contributions, for <i>do.</i>	0	10	0
Do., Sunday School, for <i>do.</i>	3	15	6
Trowbridge—			
Contributions, for <i>do.</i>	2	8	6
Gouldsmith, J., Esq., A.S.	1	0	0
Salter, S., Esq., for <i>African Saw Mill</i> ...	2	0	0
Westbury Leigh—			
Collections.....	5	0	0
Contributions .....	4	1	6
Do., Sunday School	8	3	7
Wootton Bassett—			
Contributions .....	1	10	0
Do., for <i>Africa</i> .....	0	10	0
Do., for <i>Dove</i> .....	0	10	3

## WORCESTERSHIRE.

Bewdley.....	3	0	0
Evesham—			
Contributions, for <i>Dove</i>	0	12	6
Do., Sunday School, Mill Street, for <i>do.</i>	0	11	6
Netherton—			
Contributions, for <i>do.</i>	1	0	0
Upton on Severn—			
Contributions, for <i>do.</i>	0	10	6
Worcester—			
Contributions, for <i>do.</i>	2	12	6

## YORKSHIRE.

Blackley—			
Collection .....	1	12	6
Bradford—			
Contributions .....	30	8	10
Do., for <i>Schools</i> .....	1	10	0
Do., for <i>African Saw Mill</i> .....	2	10	0
Bramley—			
Collection .....	10	0	0
Dishforth—			
A Friend, for <i>Africa</i> ...	5	0	0
Driffield—			
Contributions, for <i>Dove</i>	0	11	8
Farsley—			
Collection .....	6	19	3
Contributions, for <i>Dove</i>	1	0	0
Goole—			
Fletcher, J., Esq. ....	1	1	0
Do., for <i>African Saw Mill</i> .....	1	1	0
Halifax—			
Collections.....	14	17	8
Contributions .....	14	13	7
Haworth, Second Church—			
Collections .....	4	10	5
Do., Horkin .....	0	8	8
Contributions .....	10	12	0
Hebden Bridge—			
Collections.....	7	9	0
Contributions .....	8	16	1
Do., for <i>Africa</i> .....	0	16	0
Do., Sunday School...	0	8	0
Hedon—			
Contributions, for <i>Dove</i>	0	15	0
Hull—			
Contributions, by Mr. Sykes, for <i>do.</i> ....	1	2	6
Do., Salthouse Lane, for <i>do.</i> .....	2	0	0
Hunslet—			
Collection .....	2	18	0
Kilham—			
Contributions, for <i>Dove</i>	1	0	0
Leeds—			
Contributions .....	11	2	6
Do., for <i>African Saw Mill</i> .....	6	2	0
Do., for <i>Dove</i> .....	3	4	1

Lockwood—			
Collection .....	4	12	5
Contributions .....	1	10	0
Do., Sun. School...	0	3	2
Malton—			
Contributions, for <i>Dove</i>	1	0	0
Masham—			
Contributions .....	6	6	0
Rotherham—			
Collections.....	3	11	7
Sunday School, for <i>Dove</i> .....	1	0	0
Hatfield, Mr., Grange Hall.....	1	1	0
Salendine Nook—			
Contributions, for <i>Dove</i>	4	10	0
Sheffield—			
Collections, Port- mahon.....	3	10	0
Do., Townhead St.	17	4	7
Contributions, do.....	16	19	10
Do., Sunday School, do., for <i>Dove</i> .....	1	11	10
Shipley—			
Contributions, for <i>do.</i>	1	0	0
Hull and East Riding Auxiliary—			
Beverley—			
Collection.....	10	18	6
Bishop Burton—			
Collection .....	2	15	0
Contributions .....	2	1	0
Hedon—			
Collections.....	3	5	0
Hull—			
Collections—			
Public Meeting...	11	3	2
Salthouse Lane...	14	1	4
George Street.....	21	7	6
Contributions .....	8	7	0
Ditto, Salthouse Lane, Juvenile Society .....	6	15	0
Do., George Street Ladies' & Juve- nile Society.....	4	12	1
	85	5	7
Acknowledged before and expenses.....	60	9	0
	24	16	7
North Riding Auxiliary—			
Burlington—			
Collections.....	17	15	7
Contributions .....	4	18	2
Do., Sunday School	0	10	6
Driffield—			
Collections.....	7	2	10
Contributions .....	4	11	9
Hunmanby—			
Collection .....	2	17	4
Contributions .....	5	7	8
Do., for <i>Dove</i> .....	0	5	0
Kilham—			
Collection .....	3	10	3
Contributions .....	3	10	0
Malton—			
Collection .....	2	3	0
Contributions .....	9	7	7
Scarborough—			
Collections.....	40	0	6
Contributions .....	25	6	9
Do., for <i>Dove</i> .....	1	10	1
Do., Sunday School	1	3	0
Do., do., for <i>Dove</i>	0	19	6
	130	19	6
Acknowledged before and expenses.....	71	18	0
	59	1	6

## NORTH WALES.

## ANGLESEA.

Garregfawn .....	0	2	6
Holyhead, additional....	0	5	0
Rhydywn—			
Collection.....	0	10	8
Contributions.....	1	7	6
Soar—			
Collection .....	0	14	0
Contributions .....	0	10	0

## CARNARVONSHIRE.

Capel y Beirdd—			
Collection .....	1	1	8
Contributions .....	0	7	6
Carnarvon—			
Collections, &c.....	7	3	2
Roberts, W., Esq., for <i>Africa</i> .....	1	1	0
Garn—			
Collection .....	0	13	0
Contributions .....	0	17	6
Llanllanfni—			
Collection .....	0	9	6
Contributions .....	0	7	6
Lleyn—			
Collection .....	0	13	5
Pontyem .....	2	3	9
Pwllheli—			
Collection .....	2	0	0
Contributions .....	17	12	5

## DENBIGHSHIRE.

Bontnewydd—			
Collection .....	0	10	0
Denbigh—			
Collection, &c.....	2	0	0
Glynceiriog—			
Contributions .....	1	7	6
Glyndyfrdwy—			
Contributions .....	1	4	10
Llanddulas—			
Collection .....	0	7	8
Llandudno—			
Collection, &c. ....	2	1	3
Llanellian .....	0	8	0
Llangollen—			
Collections.....	1	16	9
Contributions .....	5	2	9
Do., for <i>Dove</i> .....	0	11	6
Llanfeydd.....	0	4	6
Llanrwst—			
Collection, &c. ....	3	10	0
Llansanan .....	0	4	6
Llansantfraid .....	0	7	4
Llanwyddan—			
Collection .....	0	10	0
Pandy y capel—			
Collection, &c.....	3	0	0
Penycae—			
Contributions .....	1	5	3
Do., for <i>Dove</i> .....	0	5	0
Ruthin—			
Contributions .....	1	12	5
Do., Sunday School	0	12	8
Wrexham—			
Collection .....	5	0	0
Rawson, G., Esq. ....	5	0	0

## FLINTSHIRE.

Holywell—			
Contributions .....	2	4	8
Mold—			
Collection (one fourth)	2	14	0



	£	s.	d.
Rhuddlan—			
Collection, &c.....	0	17	4
Acknowledged before and expenses.....	42	17	11
	26	18	3
	15	19	

## MONTGOMERYSHIRE.

Newtown—			
Collections .....	10	16	11
Contributions .....	12	17	10
Do., for <i>Dove</i> .....	2	0	0
Welshpool—			
Collection .....	1	9	0
Contributions .....	5	13	9

## SOUTH WALES.

## CARMARTHENSHIRE.

Carreg Sawde—			
Contributions .....	0	5	7
Cwmdu—			
Collection .....	0	10	0
Contributions .....	0	10	0
Cwmdwr .....	0	4	7
Cwmifor .....	1	5	6
Cwmsarnddu.....	0	11	1
Glanferi—			
Collection .....	0	10	7
Friend .....	0	2	6
Gwaunclunda—			
Collection .....	0	7	6
Contributions .....	0	5	0
Llandilo—			
Collection .....	0	10	0
Contributions .....	0	7	6
Llandovery—			
Collection .....	0	18	10
Contributions .....	2	7	6
Llanely—			
Velin Voel—			
Collection .....	1	0	3
Contributions .....	1	7	6
Capel Sion—			
Collection .....	2	11	4
Contributions .....	2	16	0
Bethel—			
Collection .....	0	12	7
Contributions .....	2	15	0
Llangendeyrn.....	0	9	0
Llwynhendy—			
Collection .....	0	10	0
Contributions .....	0	5	0
Pontbren .....	0	2	6
Porthyrhyd.....	0	8	6
Smyrna—			
Collection .....	0	8	0
Contributions .....	0	12	6

## GLAMORGANSHIRE.

Bridgend—			
Contributions, for <i>Dove</i> ..	0	5	0
Hengoed—			
Collection .....	1	4	0
Do., Berthlwyd.....	0	5	0
Contributions .....	3	5	6

## MONMOUTHSHIRE.

Rhymney—			
Contributions, by Miss Penny.....	1	7	0

## PEMBROKESHIRE.

Bethlehem (Rudbacton) ..	0	10	1
Broadhaven (Hephzibah) ..	0	6	1
Carmel (Claribiston).....	1	1	0
Haverfordwest—			
Collections.....	16	13	3

Contributions .....	117	16	0
Do., for <i>Dove</i> .....	0	6	6
Honeyborough .....	0	5	6
Marloes .....	0	3	8
Martletwy .....	0	10	1
Middle Mill—			
Collection .....	2	0	2
Do., Tretio.....	0	3	8
Contributions .....	13	16	2
Pembroke Dock—			
Contributions, for <i>Dove</i> ..	1	4	4
Salem (Treffgarne)—			
Collection .....	0	8	0
Contributions .....	0	8	0
Southdairy.....	0	6	1

## SCOTLAND.

Aberdeen—			
Collections—			
Public Meeting.....	4	4	0
Silver Street .....	9	7	4
Correction Wynd.....	54	0	0
John Street .....	7	0	0
Contributions .....	35	14	4
Do., for <i>Sanscrit</i> <i>Version</i> .....	1	1	0
Do., for <i>African</i> <i>Press</i> .....	8	10	0
Anstruther—			
Collection, Indepen- dent Chapel .....	1	18	0
Contributions .....	2	14	6
Dumfries—			
Collections—			
Public Meeting, Rev. W. B. Clarke's .....	2	6	3
Rev. J. Cameron's.....	3	5	0
Rev. J. Macken- zie's.....	3	2	3
Contributions .....	1	0	0
Dunfermline—			
Collections—			
English Baptist Church .....	12	18	0
Scotch Church .....	10	0	0
Independent Chap- el.....	1	10	3
Edinburgh—			
Collections—			
Elder Street .....	33	0	0
Rev. J. Haldane's .....	21	0	0
Contributions .....	58	6	6
Do., for <i>African</i> <i>Press</i> .....	14	0	6
Legacy of the late Miss Janet Dun- can .....	19	19	0
Greenock—			
Contributions.....	3	15	0
Hawick—			
Collection, Relief Church .....	3	0	0
Kelso—			
Collection, Rev. H. Bonar's .....	1	3	0
Kirkcaldy—			
Collection .....	1	3	8
Perth—			
Contributions, for <i>African Press</i> .....	1	15	6
Stirling—			
Collection, John St.....	6	1	9
Contributions.....	3	8	3

325 4 1  
Acknowledged before... 205 0 0

120 4 1

Dundee—  
Contributions, for *Dove* 1 14 5

Dunkeld—			
Missionary Society, for <i>Africa</i> .....	3	0	0
Echt.....	2	10	0
Edinburgh—			
Contributions, by Rev. C. Anderson .....	22	18	0
Elgin—			
Missionary Society ..	5	14	0
Nevin—			
Contributions .....	0	6	0
New Pitsligo—			
Collection .....	0	18	9
Perth—			
Contributions, for <i>Dove</i> Do., Ladies' Society, for <i>Female Educa-</i> <i>tion in India</i> .....	2	8	6
Roxburghshire—			
J. H. .... A.S.	5	0	0
Stirling—			
Contributions, for <i>Dove</i> ..	2	6	0
Tough—			
Contributions .....	3	1	0
Westray—			
Contributions .....	3	0	0

## IRELAND.

Abbeyleix—			
Collection .....	0	10	0
Contributions .....	0	10	0
Do., for <i>Dove</i> .....	1	8	0
Ballina—			
Contributions, for <i>Dove</i> ..	0	13	0
Ballymoney—			
Collection (moiety) ...	1	3	6
Belfast—			
Collection, Indepen- dent Chapel.....	2	19	6
Contributions .....	5	12	6
Do., for <i>Dove</i> .....	1	5	4
Birr—			
Collection (moiety) ...	0	10	0
Contribution .....	0	10	0
Carrikerfergus—			
Collection .....	0	9	3
Clonmel—			
Collection (moiety) ...	0	17	6
Cloughjordan—			
Collection (moiety)....	1	4	0
Coleraine—			
Collection (moiety)....	3	3	3
Contributions, for <i>Dove</i> ..	1	0	0
Conlig—			
Collection .....	1	10	0
Cork—			
Collections—			
Baptist Chapel (moi- ety) .....	2	12	0
Independent Chapel .....	2	11	7
Contributions .....	8	11	6
Dromoyle—			
Contribution.....	0	5	0
Dublin—			
Collections—			
Public Meeting.....	2	0	1
Baptist Chapel .....	14	14	0
Rev. Dr. Urwick's.....	3	10	0
Monthly Missionary Prayer Meetings .....	5	11	7
Contributions .....	24	12	0
Do., for <i>Translations</i> ..	1	10	0
Do., for <i>Schools</i> .....	6	15	0
Ferbane—			
Collection (moiety) ...	0	7	6
Limerick—			
Collection (moiety) ...	1	12	0
Contributions, for <i>Translations</i> .....	2	0	0
Londonderry—			
Contribution.....	1	0	0
Marymount—			
Contributions .....	0	10	0

	£	s.	d.		£	s.	d.		£	s.	d.
Moate—				Waterford—				FOREIGN.			
Collection (moiety) ...	1	2	6	Collections (moiety)...	3	7	0	Colombo .....	210	9	4
Nenagh—				Contributions .....	8	15	0	Constantinople—			
Contributions.....	3	0	0	Do., for Africa .....	1	0	0	Binns, Mr.....	3	0	0
New Ross—				Do., for Schools.....	2	0	0	Campbell, Mr.....	3	0	0
Collection (moiety) ...	0	6	4	Do., for Dove.....	1	9	4	Kandy .....	107	10	0
Thurles—				Youghall—				St. Servan, for Chapel at			
Contributions... ..	1	5	0	Collection .....	1	0	0	Morlaix.....	1	4	0
Trillick—				Contribution.....	0	10	0				
Collection .....	1	5	0								
Contribution.....	0	5	0								

## Received during the month of April, 1845.

	£	s.	d.		£	s.	d.		£	s.	d.
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.				Chelsea, Paradise Chapel—				Tavistock—			
Annual Meeting at Exeter Hall.....	115	4	1	Juvenile Association.	8	8	0	Contributions .....	7	10	0
Do., at Surrey Chapel	23	13	2	Church Street—				Tiverton—			
Do., for Juvenile Associations at Finsbury Chapel .....	6	16	9	Contributions, by Miss L. H. Hunt, for Dove	0	3	6	Collections .....	12	12	6
Annual Sermon at Surrey Chapel .....	47	2	7	Hampstead, Collection..	2	4	11	Do., Juvenile.....	2	2	9
Do., at Poultry Chapel	38	4	1	John Street—				Contributions .....	15	16	8
Alie Street, Little.....	10	10	3	Collected by Young Friends, for Dove...	5	3	4	DORSETSHIRE.			
Brentford, New.....	9	12	6	Maze Pond—				Dorchester.....	1	0	0
Charles Street, Kensington.....	4	9	0	Contributions, for Female Education.....	7	7	0	Lyme Regis—			
Chelsea, Paradise Chapel	11	12	0	Mill Yard, Seventh Day General Baptist Church—				Collection .....	1	18	9
Church Street .....	4	0	6	Contributions, by Mr. Nicholas.....	1	8	0	Contributions .....	1	5	5
Eagle Street .....	17	11	10	Walworth, Lion Street—				Do., Sunday School	1	1	5
Eldon Street, Welsh ...	3	16	0	Contributions, by Miss L. Green, for Dove	0	10	0	Weymouth—			
Hatcham.....	2	14	6	Ditto, Female Missionary Society...	26	0	0	Collections.....	8	11	0
Ilford.....	2	4	11	West Drayton—				Contributions .....	7	0	0
Islington Green.....	10	14	10	Newton, Mrs.....A.S.	1	0	0	Do., Sunday School	1	3	0
Kensington .....	8	10	6	Newton, Miss.....do.	0	10	0	ESSEX.			
Peckham.....	4	14	4	Whetstone—				Ilford—			
Prescot Street, Little ...	14	7	6	Taylor, Mrs.....	1	0	0	Collection, Rev. J. Woodard's, April, 1844.....	4	6	0
Romney Street.....	6	12	7	Wild Street, Little—				Proceeds of Lecture...	3	5	3
Shoreditch, Providence Chapel.....	6	10	0	Contributions, on account .....	3	10	0	Collection, Turret Pl.	2	4	11
Stepney College Chapel	2	18	9					Stratford, Enon Chapel—			
Tottenham.....	12	10	0					Boxes.....	0	14	6
Vernon Chapel.....	4	0	0					Writtle—			
Wandsworth.....	2	16	5					Dowson, Mr.....A.S.	1	0	0
Annual Subscriptions.				BEDFORDSHIRE.				HAMPSHIRE.			
Clarke, Rev. O.....	1	1	0	Bedford, Old Meeting—				Lymington—			
Francies, Rev. G.....	0	10	6	Contributions (moiety)	38	13	3	Sunday School, for Dove.....	1	11	0
Giles, Mr. E.....	1	1	0	Toddington—				Southampton—			
Goodrich, Rev. J.....	1	1	0	Collection .....	1	19	4	Oakley, Mr., additional	0	10	8
Groser, Rev. W.....	1	1	0	Contributions .....	5	5	8	HERTFORDSHIRE.			
Hepburn, Thos., Esq....	2	2	0	BERKSHIRE.				Tring—			
Meacher, Mrs.....	1	1	0	Kingston Lisle—				Collection .....	3	0	0
Rippon, Mrs. T.....	5	0	0	Collection .....	1	16	0	Contributions .....	19	8	10
Donations.				Contributions.....	3	4	0				
Brewin, Robt., Esq., for Schools.....	0	10	0	BUCKINGHAMSHIRE.							
Friend, for Dove.....	10	0	0	Marlow—				Acknowledged before and expenses.....	10	6	2
Friend.....	5	0	0	Collection, &c.....	2	0	0				
Friend, by Mr. Bird.....	1	0	0	Contributions, for Dove	0	10	0				
Sturge, Joseph, Esq., for Rev. W. Knibb's Schools	30	0	0	Waddesdon Hill—							
V. O. W.....	5	0	0	Contributions .....	1	16	0	KENT.			
X. Y. Z.....	5	0	0	Do., for Dove.....	2	10	0	Dover, Pent Side—			
LONDON AND MIDDLESEX AUXILIARIES.				DEVONSHIRE.				Contributions .....	14	0	0
Brentford, New—				Devonport—				Town Malling—			
Sunday School, additional, for Dove.....	0	5	4	Contributions, by Master Oram, for Dove...	1	8	0	Contributions .....	4	12	8
				Exeter—				NORFOLK.			
				Collections .....	13	8	11	Norwich—			
				Contributions.....	9	2	10	Tillyard, Mr. Robt., for Dove .....	0	10	0



OXFORDSHIRE.		£ s. d.			£ s. d.			£ s. d.
Burford—			Damerham—			Tyddynsion—		
Contributions, by Miss			Rhodes, Rev. W. ....	0 10 0		Contributions .....	1 0 7	
Wall .....	1 0 0		Devizes—			SOUTH WALES.		
Oxford—			Collections .....	16 0 8		MONMOUTHSHIRE.		
Contributions, by Mrs.			Contributions .....	27 7 3		Llanwenarth—		
Dean .....	1 4 0		Do., Sunday School,			Contributions, for <i>Dove</i>	1 0 0	
			for <i>Entally</i> .....	4 0 0		Machen, Silcom—		
SOMERSETSHIRE.			North Bradley—			Collection .....	0 11 6	
Bristol .....	139 14 3		Collection .....	3 8 6		SCOTLAND.		
Highbridge .....	1 10 0		Contribution .....	0 10 0		Edinburgh—		
Yeovil—			Penknapp—			Collections—		
Collection .....	4 7 0		Collections .....	7 2 0		Public Meeting ...	5 1 6	
Contributions .....	1 2 0		Contributions .....	2 18 6		Elder Street .....	6 6 0	
Do., for <i>Africa</i> .....	2 4 0		Do., for <i>Translations</i>	1 0 0		Minto House Church,		
Do., for <i>China</i> .....	2 0 0		Semley—			for <i>Translations</i> ..	6 0 0	
			Collection .....	1 10 0		Bristo Street .....	11 18 3	
			Westbury—			Contributions .....	27 13 11	
			Collection .....	3 7 10		Do., for <i>Translations</i>	1 16 0	
			Contributions .....	2 7 11 1/2		Do., for School in		
						<i>India</i> .....	0 10 0	
SUFFOLK.			YORKSHIRE.			Do., for <i>African</i>		
Ipswich—			Bradford—			<i>Press</i> .....	5 1 0	
Contributions, by Mrs.			Sunday School, West-			Elrick, Marnoch Sunday		
Bass .....	3 4 0		gate Chapel .....	5 0 0		School .....	0 3 7	
			Earby—			Leith—		
WARWICKSHIRE.			Collection .....	1 15 0		Auxiliary Society .....	6 9 0	
Leamington—			Leeds—			FOREIGN.		
Collection .....	9 16 6		Winn, W. S., Esq., by			Sydney—		
Contributions .....	1 15 0		W. Murgatroyd, Esq.	10 0 0		Sunday School, by		
Do., for <i>Dove</i> .....	1 2 6		Sutton—			Rev. John Saunders	1 18 6	
			Contributions, for <i>Dove</i>	1 0 0				
WILTSHIRE.			NORTH WALES.					
Beckington—			Denbigh—					
Contributions .....	5 9 0		Sunday School, for					
Do., Sunday School	0 13 7		<i>Dove</i> .....	0 10 0				

## Received during the month of May, 1845.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		£ s. d.			£ s. d.	LONDON AND MIDDLESEX		£ s. d.
Bow .....	6 8 7		Do., for <i>Sanseril Ver-</i>	100 0 0		AUXILIARIES.		
Brompton .....	7 16 7		sion .....			Alie Street, Little—		
Camberwell .....	40 0 0		Boss, Mrs., Lisson Grove			Sunday School .....	1 18 6	
Clapham .....	6 0 0		House .....	10 0 0		Battersea—		
Devonshire Square .....	45 1 7		Cozens, Mrs., for <i>Jamaica</i>			Collected by Mary Gur-		
Greenwich, London St.	4 0 0		<i>Special Fund</i> .....	2 0 0		ney, for <i>Jamaica</i>		
Henrietta Street .....	14 2 3		Friend, by Rev. W.			<i>Special Fund</i> .....	0 7 0	
Hightgate .....	3 10 0		Knibb, for <i>do.</i> .....	1 0 0		Brompton—		
Keppel Street .....	5 15 10		Friend, for <i>do.</i> .....	250 0 0		Contributions .....	2 3 3	
Maze Pond .....	13 17 4		Friend, for <i>do.</i> .....	10 0 0		Do., Sunday School	0 9 2	
New Park Street .....	19 18 6		Friend .....	5 0 0		Church Street—		
Regent Street, Lambeth	12 2 0		Friend .....	20 0 0		Contributions .....	9 6 6	
Salterns' Hall .....	14 10 6		Friend .....	5 0 0		John Street .....	60 4 3	
Shoreditch, Ebenezer			Friend .....	5 0 0		Maze Pond—		
Chapel .....	2 1 0		Friend .....	20 0 0		Contributions .....	18 14 2	
Trinity Chapel, Borough	9 0 0		Gouldsmith, Mrs., for			New Court, Old Bailey—		
West Drayton .....	2 9 7		<i>Jamaica Special</i>			Sunday School, for		
Windmill Street, Pins-			<i>Fund</i> .....	50 0 0		<i>Dove</i> .....	0 12 1	
bury .....	7 10 0		Do., for <i>China</i> .....	10 0 0		New Park Street—		
			"It is the Lord's" .....	5 0 0		A Friend .....	2 0 0	
Annual Subscriptions.			Do., for <i>Jamaica Special</i>			Prescot Street, Little—		
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